



# The ROSICRUCIAN MAGAZINE

*Rays from  
The  
Rose Cross*



## FEATURES

*Finding Your Niche in Life*  
*Fireside Thoughts on Christmas*  
*Glimpses of a Past Life*  
*Fountain of Friendship*

FEBRUARY  
1944

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# The Rosicrucian Mysteries

By Max Heindel

*The author has written the sublime truths of the Western Wisdom Teachings in almost narrative style in this book intended specially to give busy people a comprehensive OUTLINE of the fundamentals of the Rosicrucian Philosophy. Mr. Heindel has said that this is the book to recommend or present to the friend as yet unacquainted with this great Teaching. Though divested of the detail of textbook approach, the book is by no means a primary grade presentation, as can be seen by scanning the list of chapter contents.*

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*Twenty Pages of Index Convert This Book to a Reference Work.*



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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.



# The ROSICRUCIAN MAGAZINE

## *Rays from the Rose Cross*

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# The Rosicrucian Fellowship

## ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religions there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia (Temple of Healing) to help all who have applied for healing.

*Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—*

**The Rosicrucian Fellowship    Oceanside, Calif., U.S.A.**



# The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

## Finding Your Niche in Life

By WILTON JOSEPH DARROW



IT IS very necessary if we are to make a success in life that we first find out what we're good for, and in what direction our talents lie; then develop along that line. Then our efforts are sure to bring the greatest dividends, and we will avoid wasting energy and perhaps years of our lives in trying to do that for which we are not fitted.

A unique institution for discovering the aptitudes of people is one established by Johnson O'Connor, and is called the Human Engineering Laboratory. It was originally associated with Stephens Institute in Hoboken, New

Jersey, but was recently moved to New York City. There are also associate laboratories connected with it in Boston, Chicago, and Philadelphia. This very useful institution was recently described in the magazine, "Nation's Business."

The magazine states that it occurred to O'Connor, who was originally an engineer, that if you can take a lump of ore to a laboratory to be assayed, you should be able to take men and women to some other kind of laboratory where their qualities and aptitudes could be tested and appraised. He got his first experience in testing the aptitudes of the employees of the General Electric Company. He found that there was an enormous waste of human material in all walks of life. In every community, it was his conclusion, the majority of men and women are either using their

talents in the wrong jobs or leaving one or more of them unused. Thus they are poorer in all ways than they need to be.

The Human Engineering Laboratory now tests 10,000 persons a year, with a staff of 50, and Mr. O'Connor hopes to increase the number tested to 15,000. The value of this sort of testing is gradually being appreciated by industry, and people are coming from all parts of the United States to the New York Laboratory or the associated laboratories in other cities. The testing methods are interesting. The first one is called "Structural Visualization," and it is the most essential quality for engineers and architects, also those who operate machines. The

STRUCTURAL method consists in the VISUALIZATION assembling of a number of irregular blocks

into a pattern, and the facility with which this is done determines the degree of structural visualization possessed by the person tested. The value of the test is shown from the following quotation taken from the article in "Nation's Business":

"An engineering class at Stephens took the test. Ten years later a survey showed that those who were good with the blocks had nearly without exception attained well-paying positions in engineering. Among those not good with the blocks about the only successful members were those who had left engineering and gone into other activities. Of those who had remained engineers



the earnings averaged about one-fourth of those of group I."

There are a number of other tests included in the regime. First, however, we would like to mention that the potential aptitudes possessed by any young person are those brought over from his or her preceding incarnation, and represent the work and the skill and the thought power which he developed in the series of incarnations which preceded the present one. The fact that some come into this world with a high degree of potential ability along various lines, and that others come with scarcely any talents to their credit, is a pretty good proof of the esoteric doctrine of rebirth. We know that in

PROOF OF this universe of ours we  
REBIRTH cannot get something for  
nothing, and that any ability which we possess is the result of work and effort expended in the past.

The second of the series of tests for aptitudes conducted by Mr. O'Connor is that of "Creative Imagination." Some question is given to the pupil, and he is asked to write down as fast as he can all the ideas and developments which are suggested by it. The number of ideas developed in a given length of time determines his score in this department. "Creative imagination," reports Mr. O'Connor, "is essential not only to writers, but to salesmen, teachers, store managers, research workers, and many others." But says the article mentioned above: "It isn't essential—indeed is probably a detriment—to foremen, diplomats, doctors, and personnel managers." In other words, for the highest success in a given line of work it is quite possible to have too many talents, because some will get in the way of the others, and not produce as good a result as if they were absent.

From the evolutionary standpoint, however, one cannot have too many talents or too many lines of development, because they will all come into play sooner or later, either in the present

life or when carried forward into the next incarnation. The human being has got to master all branches of human environment sooner or later, even though it takes many, many rebirths to accomplish this. Therefore, viewing the matter from the requirements of evolution, it is better to be an all-round man with a large number of aptitudes rather than to be a specialist with only one or two highly developed, even though the all-round man may not be as great a success in his present job as the other type.

There are other tests, one of which determines whether a person is objective or subjective, that is, whether he works best in a group or alone. Another determines whether he has accounting aptitude; that is, speed and accuracy in handling figures, and another appraises his ability or lack of it to fit together apparently unrelated bits of data. Finger dexterity is measured, and also tweezer dexterity, which consists in doing with tweezers the same

BASIC things which are otherwise  
APTITUDES done with the fingers alone.  
INHERENT These two aptitudes are  
not necessarily related; a  
man who becomes a surgeon because of his ability to do delicate manipulations with his fingers might not be a success. It would be possible to find later that he lacked tweezer dexterity, which is necessary for handling small instruments.

Mr. O'Connor reports that the various aptitudes mentioned are basically inherent, not acquired, although they improve somewhat with practice. This checks with the doctrine of rebirth and the bringing over of talents from previous lives, and it also seems to prove that our abilities are the product of many incarnations rather than a few. In other words, if we in the present life acquire great skill and success in some activity or profession, it is primarily not on account of what we have done here, but more particularly to reviving latent memories of the past and the

*Aptitude = talent for anything;  
Fitness; tendency; readiness for learning.*



facilities which we had developed long before.

As brought out in esoteric philosophy, we know that developing any talent or aptitude involves the training not only of the physical body and the mind or mental body, but also of the other two vehicles which man possesses, namely the vital body, and the desire or emotional body. Developing the mental body involves reasoning, observation, discrimination. Training the desire body brings into play poise, emotional control, persistence, and other qualities. The vital body is the realm of the memory, and is developed by repetition of

acts and thoughts. Training the physical body with its muscles, nerves, and other parts, consists in making it respond to the direction and control of the three other bodies mentioned above.

It has been discovered in the Human Engineering Laboratory that if a person is subjective, that is what he remains during all his present life. As stated in the article: "You can pretend to be objective when you are really subjective, go around slapping people on the back and being the life of the party. But you are still subjective, and the pretense has done you harm. If you lack the musical aptitudes, tonal memory and pitch discrimination, no amount of musical training will give them to you." However, a start can be made in the present incarnation to develop musical talent, even if you lack tonal memory and pitch discrimination, because there has to be a beginning to everything. If music appeals to your imagination and you feel a desire to develop ability in that line, then by all means make a start. And whatever you accomplish in the present life, even though it may be small, will be brought forward into the next life ready for you to pick it up and go ahead from that point on.

It is found that nine out of ten per-

sons score above the average in at least four aptitudes, and therefore practically every one should be able to find the field of endeavor for which he is best fitted. An unused aptitude, according to Mr. O'Connor, can do much harm. If a man with creative imagination is working at something where he doesn't use it, he is likely to feel a nagging uneasiness and dissatisfaction and may even fail at the job for which he is really fitted because of this additional aptitude which he is not using. This checks with the occult maxim of "use or lose." We must use our talents, or we will lose them.

Another interesting point brought out by the tests is that a good man is often spoiled by promotion. This is most likely to occur when a good mechanic with a subjective personality is made foreman. He doesn't get along well with his men and there is much complaining against his rulings. Women, it is found, average high in finger dexterity. Also, the war is proving that there are few jobs, if any, that a woman cannot do as well as a man if she has the right aptitude pattern, and if she works to gain the necessary knowledge and skill. The occult student knows that this is true because of the fact that we ordinarily reincarnate alternately as male and female.

The assimilation of our experience in any particular lifetime is accomplished in the post-mortem life on the invisible plane following each incarnation. There our skill, knowledge, and ability are built into the superconscious mind ready to be brought back in the next life.

Thus we see that we are now building for the future; we are now creating aptitudes for our next incarnation. And above all, mankind is developing and preparing for higher phases of evolution, which will come along in future epochs. Thus we see the necessity for work and effort and vision in every position in which we find ourselves placed.



# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

*Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY*

## Fireside Thoughts on Christmas

By WESLEY D. JAMIESON



**B**ABE in his mother's arms, a group of shepherds on a hillside, and a sudden splendor of angels in the darkness of the night—such grouping of persons brings out clearly the immense range of man's life and its wonderful potentialities. The manger for lowliness of condition, the babe for common helplessness, the shepherds for the drudgery of many of earth's occupations—then suddenly, in the night which had darkened the world many, many times, out of the old, familiar sky, the glory of heavenly beings and the ravishing melody of angelic voices.

So humanity has always lived, even in rags and sin, with the radiance of the sky over him; so every cradle has held a son of God; so every true mother has held the child of God in her arms; so every common duty of common men has been an opportunity for heavenly revelation, an invitation to "come up higher."

There walks the Son of God today along His world's fierce battle-line. Men see Him as they stoop to pray, they find Him human, though divine. Today men and women are thankful to God that He sent to earth a Son whose hands were rough and brown, who did not disdain the common task of carpentry,

who declared the glory of God in the beauty and uses of the world.

Our humanity is no longer in its spiritual childhood; it has come to a certain degree of maturity. Its higher intelligence and its increased virtue ought to be evidenced by bolder and fuller use of the things which God has fashioned; by a nobler thought of the world which God has made and redeemed. It is safe to say that every man God made holds trace of good that he would fain exhibit to his fellow men if he could. There are many kindly deeds hibernating in souls and awaiting the encouragement of other souls that dare to show the best that is in them.

Yet in whatever field a man walks, he finds himself confronted and surrounded by strange and confusing contradictions. He has a deep instinct for order, and yet he is born into a society full of the elements of disorder; he has a love of beauty, but he is encircled by ugliness in many forms; he has a passion for freedom, but if he follows his own desires and surrenders to his own impulses, chains of habit are fastened upon him like bands of iron. Man does not need to study long in life's school to discover that the only road to liberty is through obedience, and that he who would be Master must first be a servant.



Man learns that the earth turns toward the sun instead of the sun rising upon earth; that the small things are great, and often the great things small; that the sublimest duties are often the humblest in appearance, the noblest opportunities often the most insignificant at first glance, and the loftiest natures the most unassuming.

If you would be great, you must first become simple. If you would lead your fellows, you must be their foremost servant. If you would uncover the beauty of the world, you must find the shining of that beauty close at hand and in the most familiar objects. If you would discern the goal of life, you must invest the most common persons and the most humble conditions with the dignity of divine purpose and love.

It is not war which depresses and paralyzes our humanity; it is monotonous inactivity. Men do not put pistols to their heads when the battle is on, and every post is a place of danger; they succumb to despair when dull day succeeds dull day in depressing succession. It is monotony which devours joy, destroys the buoyancy of the spirit, and turns beauty to ashes, hope to despondency. It is monotony which saps the life-emotions, depletes the energy of the will, and finally turns the miracle of daily living into dreary commonplace. And monotony has its roots, not in our conditions, but in ourselves. Conditions may have much to do with success, but they are not its determining factors; for truly we are the makers or losers of our fortunes; and life is interesting or monotonous as we ourselves are interesting or monotonous.

Too many men and women content themselves in living in an external world, full of material magnetism, hence the Spirit is drawn outward and overshadowed, and frequently they are made

unconscious and unmindful of that brighter, interior sphere in which the Spirit is the true life, and their eyes are holden or clouded so that they cannot see their true relations with that sphere. Accordingly, their lives are often rounds of disappointment. To such persons there is no immortal hope, no Truth, no God, no Babe of Bethlehem. They believe only in what they see with the natural eye, and will dispute even that if they cannot fully understand it.

Men have lived long enough like beasts when they might have lived like angels. Who from this world is grieved to part when called on angels' food to feast? The Heavenly Hosts have marshalled for conquest, they have issued

their Declaration of Independence that humanity may be free, mentally and spiritually, in the depths of its Soul, that dead forms shall no longer shackle men and women. Humanity shall be free, perfectly free to do right, to think

right, to live right, to be its own prophet, priest and king.

A divine Father, a divine Son, a divine world—such is the meaning of the first Christmas day when the angels broke their silence and spoke the mind of heaven to earth. But humanity will not accept its divine parentage, its true nobility and worth. It seems a prize beyond its deserts. Out of sheer consciousness of unworthiness, as well as out of spiritual dullness of vision, men doubt their heavenly origin and destiny. Such is the devastation of sin in the soul of man that he still finds the promise of Christ almost unbelievable. It is too good to be true. The glad tidings are for all men, not just for a favored group of men. But there remains the burden of acceptance of them.

All around us we see men are trying to be better. The amount of spiritual

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*This is the great destiny that is before every one of us; each one is a Christ-in-the-making, if he will be, for as Christ said to His disciples: "He that believeth on me, the works that I do shall he do also; and greater."—Max Heindel.*

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longing in the world—in the hearts of unnumbered millions of men and women in whom we should never suspect it; among the wise and thoughtful; among the young and gay, who seldom assuage and never betray their thirst—this is one of the most wonderful and touching facts of life. It is light that is wanted, a wiser direction to the very real energies already there. Though sometimes we may be conscious only of dissonant jealousies, greeds, and hatreds, we know after a survey of the “good old days” that human beings have been changing for the better, they are no longer the calloused creatures they used to be.

Consider the ‘civilization’ flowering around the 16th and 17th centuries. When the Bard of Avon wrote and Drake sailed, every man carried a lethal weapon and went about prepared to kill or be killed. Nobles displayed three-foot swords, the lesser gentry 12-inch daggers or huge, heavy clubs.

Cut-throats roamed through the great centers of population, plundering and killing with impunity. The strong were boastful, drunken and murderous; the weak were voiceless and unchampioned. Care of the insane, the halt and the blind was unknown. Children of four or five worked long hours under great hardships. Unless a sport was cruel the spectators were bored. The cruelties of yesterday were nowhere more clearly exhibited than in the treatment of sailors on the high seas. Even a short time given to a consideration of those or earlier times should convince us that humanity is improving.

Under the right conditions it is as natural for character to become beautiful, for human nature to grow kind and thoughtful, as for a flower to blossom; and if on God’s earth there is not some means for effecting it, then the supreme

gift of God’s love to mankind, His Son, has been forgotten. With Browning we may say that “Man was made to grow, not stop.” He was made to live in the joy and peace which must come to those who believe that the world is the Lord’s and the fullness thereof. Yet the fact remains, that the highest things are credible to those only whose lives respond to and fulfill them. The Christ in the heart must recognize the Christ in the manger. To do this one need not assiduously study historic evidence, but to become as a little child in purity of heart.

“Ye must be born again,” born of Spirit, of God. You must return to a world where the spirit of wisdom and love governs and material man obeys.

The second-born God-likeness is brought forth in the stable previously inhabited by dumb beasts. His Mother, says Boehme, the mystic, is the Virgin Sophia, the Divine Wisdom or Mirror of the Being of God.

Tennyson, who was a man of religious as well as poetic genius, once said that people had come to think of God as a gigantic clergyman; so far have men and women wandered from the thought which Christ revealed. One goes outdoors after many sermons to find tongues in brooks, sermons in stones and good in everything. One is pleased to leave the finite to touch the hem of the Infinite. Not to church worshipers was the Babe revealed but to shepherds, men of the out-of-doors, humble creatures of lowly toil. But He was also revealed to the Wise Men, the Magi or astrologers.

Men must have a philosophy of living, but it must be rooted deep in the facts of human experience. Theologians have given the impression of dealing with ideas rather than with breaking hearts and shattered lives. Christ did

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*Blessed is the memory of those who have kept themselves unspotted from the world! Yet more blessed, more dear, the memory of those who have kept themselves unspotted in the world.—Selected.*

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not offer a series of generalizations; He passed through a typical and searching experience, unique in its sympathy with misery, its passionate care for men and women in their vilest condition, its solitariness of spirit, its isolation, and its physical suffering. Out of the depths of this tremendous, firsthand wrestling with the most awful forces and facts He affirmed the reality of the soul, the beauty of life, and the sureness of freedom. He set the captives free with Truth uttered and lived; with healing compassion He set free those bound by wrong desires and error thoughts. He gave beauty for ashes, and He still does for whosoever will do justly, love mercy, and walk humbly with his God.

We too must become wise men, wise or knowing the things of God which the natural man cannot do, has no desire to do. For they seem foolishness to him. We must realize that to love the neighbor is logical, practical, and philosophical, that the neglect or refusal to do so all these thousands of years, has caused horrible and devastating wars, the sacrifice of millions of lives and billions of dollars. We must bring to the Christ Child in every heart the gold of the Universal Spirit which illuminates all mankind. We must bring the myrrh of the soul-powers, willingness to suffer that mankind may not perish, boldness to speak the words of Truth, of healing and of life, that men might have life abundant, life that is worth while living and continuing in their children. We must bring the frankincense of good physical actions, glorifying God in our physical bodies as well as in our higher ones. By the nobility of our works we should redeem that which man has corrupted. We should restore the souls of men to God, to the Light of Truth, to the true freedom of Spirit.

In the vast universe which God made and through which He passes, there are everywhere intimations of His presence, evidences of His care. We do not see Him any more clearly than we see

ourselves; but because He lives we live and because we live He must live. Man's life, re-created or reborn in vision and faith, may rise like the hills in peace and purity to those heavens which give it beauty and fertility and true significance.

Where is our place today? Is it beside the dead forms and mortal traditions of human existence? No, our place is where men have need of the help which the chastened spirit, through its very bruising, is best able to give. Our wills are ours, not to be crushed and broken, but to be trained and strengthened. Our affections are ours, not to be blighted and crucified, but to be deepened and purified.

The rich opportunities of life are not held out by the Bountiful Giver of all good gifts only to be snatched away from us; they are given to us that we may grow alike through their bestowal or withdrawal. When opportunities are denied us, it is a real not an imaginary loss which we sustain; and our part is not merely that of renunciation, of simple surrender; our part is to recognize the loss, to bear the pain, and to find the deeper and richer life in doing the will of God. Christ accepted the will of the Father, not by passive renunciation, but by active co-operation. He did not, like so many Oriental wise men, separate Himself from His fellows in order that He might reflect, undisturbed, the divine image. Rather did He bear that image in His own nature under the eyes of men; He wrought out that will in word and deed, until His life became the will of God incarnate among men.

When Christ declared that His Father worked, and that He worked, He destroyed the idea that God had finished the making of the world and had withdrawn Himself. For work involves the idea of incompleteness. A working God means an incomplete and growing world, a humanity that can grow or change for the better, a planet that is



becoming purified, a statelier mansion for God's children. Truly, "light is sown for the righteous," and as we see His (Christ's) star, we do well to rejoice and be glad.

It is through the travail of the spirit that a finer life is born; and for those who live true and deeply, life is always growing in depth and power and reality and vision. Hence the birth pangs are never absent, for true living is being born daily into newness of life.

If one could seek God as one finds a friend, by passing through a single door, one would not know Him even in His presence; for, truly, to know God one must first learn many things. The world has always been full of men and women before whose eyes God was daily

passing, but they did not see Him. The busy wayfarers at the Inn were too crowded with worldly cares and pleasures and ambitions to notice the Babe and His mother. Seeking and finding God is not traversing a certain distance in space; it is accomplishing a certain growth of spirit, a development of soul powers. For God is never far to seek, though many fail to find Him. The roses may bloom upon the cross of every man who is willing to ask, knock, seek for the things of God, who is willing that Christ should be born in him.

"Though Christ a thousand times in  
Bethlehem be born,  
And not within thyself, thy soul  
will be forlorn."

## Peace, Be Still

By DELLA ADAMS LEITNER

Our thoughts are turbulent, they whirl  
Like water over rocky shoals  
Turning and lashing, never still,  
They cause a tumult in our souls.  
O Father God, who gave us minds  
That should command these thoughts of  
ours,  
Grant us the wisdom to be still  
And realize our precious powers.

These thoughts that often seem to be  
So wild, so passionate, so filled  
With fear, resentment, grief and pain,  
Returning bring what we have willed.  
We strive with might, we fret and strain,  
We say we will be masters—then  
We find thoughts breaking through the  
bounds,  
And we are humbled once again.

Dear Christ, O speak the word of peace  
To raging tempests of the heart,  
As on the sea of Galilee  
You bade the angry storm depart.  
Let thoughts of patience, kindness, faith,  
Forgiveness and Divine control  
Rule in our minds that we may know  
In love the freedom of the soul.



# The Puzzle of Amnesia

By ROBERT MALLAN  
(Copyright 1944 by the Author)



THE motion picture "Random Harvest" doubtless made many millions of Americans familiar with the existence of the problem named "Amnesia."

There are certainly different types of amnesia, each one probably having a different cause. The most puzzling is no doubt the one pictured in "Random Harvest," and we ask: How is it possible that through a shock a man may lose his remembrance, or memory, and that maybe after years, through another shock, he regains his remembrance, but only as far as his experiences before the first shock are concerned; whereas, now, his experiences between the first and the second shock are concealed from him?

The puzzle would not be so startling if the second shock would produce the same effect as the first one, that of wiping out the remembrance as a whole. Then, with our small knowledge of the many activities of the brain, we might be able to form a comprehensible though sketchy answer to this question; for instance, that through the shock there occurred some kind of interruption between the brain and the files of memory where the brain stores away one of its mysterious activities, our experiences.

But such an explanation, obviously, is not sufficient in this case, for there is no rational possibility of elucidation as to how the second shock should be able to interrupt the communication to one storehouse of memory and at the same time to reopen another one, previously shut by the first shock.

Here we find ourselves clearly at the end of any rational or material possibility of explanation, all the more as

medical science so far has not been able to reveal fully the mechanical functioning of the brain and the nerves.

But before having recourse to occultism it will be good to review the little we know about the mental processes of remembrance:

We know of our having a conscious and subconscious mind, and consequently a conscious and subconscious memory, and we know vaguely something about the difference between them.

The remembrances of impressions of the present life are stored in the conscious memory, which is in contact with the brain, because it is one of the activities of the brain to put those impressions into the files of memory. If need be, they may easily be called back into consciousness, provided, that the storehouse of the conscious memory is not overfilled.

In such a case, in order to make room for the storage of new impressions, the files of older ones are shifted to the storage house of subconscious memory, where they ordinarily remain unerased.

But the brain has only a very light contact with the storage house of the subconscious memory, and it is often almost impossible to recall into consciousness the remembrance of impressions which are already in the files of the subconscious memory.

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[NOTE: The Rosicrucian Teaching postulates a conscious, subconscious, and superconscious memory (or mind), as follows: "The memory (or so-called mind), both conscious and subconscious, relates *wholly* to the experiences of this life. . . . There is also a superconscious memory. That is the storehouse of all faculties acquired and knowledge gained in *previous* lives."—*The Rosicrucian Cosmo-Conception*, by Max Heindel.—EDITOR.]



Then we say we have forgotten that impression.

Well, this is all we know, and frankly, it is meager enough; all the more so as these words are just words without giving us the slightest idea as to how all this functioning takes place mechanically. And as long as we do not know this, the whole process must remain shrouded in the fog of ignorance.

But this condition can not be permanent.

Human genius pierced the darkness around electricity, magnetism, light, gravitation, and so on; especially during recent years the development of the radio has familiarized untold millions with the mysterious environments of electric rays, their vibrations, and the different wave lengths of those vibrations.

And if we think of that, the similarity of radio-broadcast and an occult occurrence—telepathy (the wireless transmission of thoughts), strikes us and illuminates us at the same time like a flash of lightning.

Maybe here we have touched the corner of the veil which we must lift if we want to get a glimpse of that which is behind it.

Within the limits of this article it is only possible to state that a study of the construction of the nerves and of anatomy revealed to the author, astonishingly, not only the possibility but the certainty of the correctness of this thought. Our body is like a radio set of the highest imaginable perfection. With this fact, which may be proved by many incontestable conclusions derived from different undeniable facts, before our eyes, we may get an idea of the manner of operation of memory as a mechanical function.

Just as we collect electrical energy in an accumulator, we can also store mental vibrations in mental accumulators—the above mentioned storehouses of the conscious and subconscious memory.

And without forcing our analogy, we

may assume that all thoughts, and consequently, all remembrances being mental vibrations, have their own specific wave length. But they are merely overtones transmitted on the basical respective wave length belonging to each individual.

There can be no doubt that this is a complicated procedure, but with our knowledge of radio we may conceive the analogy, for we know that each radio broadcast is sent out on a certain basical wave length which carries a multitude of vibratory overtones, thus forming the total of the broadcast.

If a radio set is tuned to the respective basical wave length it receives the total broadcast with all the many vibratory overtones, and as complicated and mysterious as that occurrence may be, we know it works. And so do we.

Our will has the faculty of adjusting or tuning our mental vibrations to different wave lengths—which is thinking; that means receiving or creating and sending out thoughts, which result in remembering when the respective wave length is reached.

Many a reader may impatiently ask: What has all this to do with Amnesia?

Well, let us now turn to occultism, and let us see whether or not what it claims can be correlated with the foregoing material hypothesis and whether in this way we may form an idea of the nature of Amnesia.

Occultism teaches that normally, after a natural death, the Ego is glad to find itself freed from the bondage of an earthly body. But there are also others, known as earthbound Egos; they are usually individuals who did not live out their earthly life, who committed suicide or were prematurely killed. They are sometimes possessed by a terrible longing to get back into a human earthly body, in order to live out their earthly life.

If such an Ego, wandering restlessly on earth, happens to find a human body temporarily deserted by its own Ego, he



may seize the opportunity of taking possession of that body. This would deprive the legitimate owner of the possibility of continuing his earthly life, thus causing him much hardship, and above all a loss of experiences, the gathering of which is the real purpose of our earthly life.

Assuming the possibility of that occult hypothesis, we must admit that a battlefield offers a perfect background for such an occurrence. Many persons are there prematurely killed; some of the Egos who have thus lost their physical bodies may have an overwhelming longing to get back into earthly life. So they search desperately for bodies which are still livable and which may suit them. They may even believe their action justifiable, thinking that these bodies had been definitely abandoned.

Now let us take the story of "Random Harvest." The heavy shock of the exploding shell drove the Ego "Reignier" out of his body and left it unconscious. (Occultists know that shocks very often bring about such an effect.)

The Ego "Smith," driven by his intense desire, takes the opportunity and seizes the body of Reignier. What happens?

The Ego Smith has a different basical wave length of mental vibrations from that of the Ego Reignier. The memories or remembrances of Reignier are recorded in his own basic wave length; Smith, therefore, not being able to usurp the wave length of the "radio set" called Reignier, consequently cannot acquire the 'foreign' remembrances of Reignier. But not only this. The "radio set" Reignier is tuned in by the will of Reignier on his proper wave length, and Smith, therefore, has great difficulty in using the voluntary nerves of the body usurped by him, as they do not respond to his wave length. And just as a child slowly obtains control of its body by adjusting the nerves to its basical wave length by its growing will

power, so Smith has a hard time in achieving this; and were it not for the help of that wonderful girl Paula, whom Smith met after taking Reignier's body, and whose love gives him additional power, Smith, perhaps, would never have gained full control of the usurped body, and his life would have remained a miserable one. Smith, of course, has no remembrance of his own life, for the new brain [of Reignier] has no contact with it, and consequently cannot function, in regard to Smith's remembrances.

And what happened in the meantime to Reignier?

Through the suddenness of the shock it is possible that he did not even realize that he had been thrown out of his earthly body, and when he became aware of it he found his body occupied by another Ego. Lacking any possibility of driving the usurper out he pursued him constantly, waiting for an opportunity of re-entering his body whenever the Ego Smith should leave it voluntarily or by chance involuntarily.

Well, this chance occurred eventually by an accident in Liverpool, and Reignier regained possession of his body.

He had little difficulty in readjusting his nerves to his wave length and he quickly assumed full control of his body; only the remembrances of Smith which were recorded in the latter's wave length were out of reach for Reignier.

It is true, Reignier had watched every step and every action of Smith and as long as he was outside of his body he knew exactly everything Smith did, but this knowledge was only recorded in the subconscious memory of Reignier, and as stated previously, the brain normally has almost no contact with it.

When the human Ego lives within an earthly body all impressions are transmitted by it to the brain and the nerves, and the human Ego "forgets," there-

*(Continued on page 64)*



# The Robber Takes a Lesson

By OPAL MCCOY

**H**AZEL turned around from her typewriter and quietly faced the stranger who had just entered her dining-room.

"Well, how did you get in?" she inquired kindly. "I thought the doors were locked."

The man settled his feet wider apart and assumed what would have passed for the proper movie bandit pose. He held his gun in the prescribed obvious position. Hazel did not seem to notice anything unusual, either in the man, his gun or even in the fact that he was there at all. She smiled into his face, and her smile was beautiful. It held understanding, wisdom, with the benign yet radiant light of inner loveliness.

The man felt uncomfortable but he answered brusquely, "I came in through a bedroom window—and the screen was hooked—and I cut the screen." That was plain enough. She should be scared now. Instead, she laughed.

"What a lot of trouble. I would have come to the front door if you had rung the bell. Couldn't you have held me up at the front door without ruining my screen, which will be hard to replace now that we need the metal for war industry?"

So she had known he was a robber! This was an act. He felt impatient with himself for wasting so much time.

"Madam," he began in a sarcastic tone, "besides not being usual to hold one up at a front door, it would be dangerous. I want your money and your jewels but I don't want to get caught. Now, quick, get them for me."

Hazel looked at the robber, still calm, still gracious. "Please sit down"—she indicated a chair beside her. "I am not afraid of your gun or of you."

The robber flashed angry eyes and

set his mouth into an ugly line. "I am not fooling! I wouldn't mind shooting you," he told her.

"Why, I'm sure you wouldn't," Hazel agreed with him. "But I still repeat, I am not afraid of either you or your gun."

The robber lost his grim expression. It was true. This woman was no more afraid of him than if he had been a little kitten. He grew puzzled.

"Tell me, why are you unafraid?" The robber lowered his gun and sat where Hazel had invited him to.

Hazel did not change face. There was no evidence of relief. Nothing but the same sweet calm. With the courtesy and deference towards the robber that she would have shown a dear friend, she replied,

"I am not afraid, sir, because I have Divine Confidence. Divine Confidence, not merely in protection for myself (for I might not have come through this experience physically unharmed) but in the realization that all circumstances mean something for the people involved—that it is not accidental we meet in this manner—it is coincidental. You need me, or I need you, to round out some lacking part of our intelligence. Had it been my karma to be shot or to give up some of my possessions, I would have chosen to let you shoot me. *For the reason that you have no right to my things or they would have come to you in an orderly way.* I have more courage than to give in to wrong behavior in order to spare one of my bodies."

"What do you mean by 'karma,' and 'one of your bodies'?"

"Karma is the Justice of the Universe. When I spoke of one of my bodies, I meant that I have used many,



many bodies in other incarnations, as have you. If I did not know that one can never tell the actual status of an Ego (which is the real self of any of us) I might be amazed that a man of such obvious education and basic good-breeding came here as you did tonight."

"I will tell you why I am robbing if you will explain your last statement. How is it that you don't know where an Ego stands? This interests me."

"The fact that I do not know is not important. It is known by those who have graduated from dense bodies and who can perceive the needs of us who are yet in school, exactly as the school-teacher in academic subjects knows, from her advanced learning, what each pupil's limitations and capabilities are and proceeds therefrom. It is known that an Ego may go far in several directions but be at the starting-point of another. That is why no earnest student of Life will attempt to classify another human being. We are well aware that our *brother* is not to be confused with *the condition of his study-papers*. One of our Great Ones may be lacking in that degree of understanding which denotes utter compassion. He may be born lowly in the eyes of men in order to develop it to perfection. You are a robber because something does not seem right to you or because you are confused, or both."

The man thought a moment and laid his gun on the table as though it were in his way. His long fingers idly turned the pages of a booklet on the typewriter table. "You are right. I am a musician, or was, and the politics of becoming known well enough to be allowed to play where I belong; and the inability to earn enough to live healthfully or at least to practice while waiting for this doubtful opportunity made me mad. So this is the result. I have held up many people, always rich, cultured people like *yourself* to balance things with *myself*."

"I hope you can see that instead of

balancing things you have gone deeper into debt. Much of our social setup needs adjustment, we all know that, but principles must be attacked, not persons. Races and nations are awakening. Individuals go forward; races go forward as a whole as well as individually, and nations go forward racially and individually. We are all tied together, nations into continents, continents into planets, and planets into planetary composite Beings or Solar Systems. You understand about Cycles and Hierarchies as they concern Nature, don't you?"

"Yes, I do, and I understand all that you have said, too, though I don't know why. I've never been taught anything like it."

Hazel smiled. "Let us amend that to 'not in this present embodiment,' as these Truths would not have been grasped by you so readily had you not found them out before, either by education or by education and problems."

"Tell me another thing. I am consistent in my acceptance of facts. Why did you lock your doors, since you have no fear?"

"Ordinary precautions only. Often preparedness amounts to prevention. Nature is not careless. When one acknowledges possibilities and handles them in so far as he is able, then it is easier to believe that certain occurrences such as this can be ordained. Do you not see that your Ego may have brought you here to sort of meet your Waterloo, since your experience in crime may have become ripe?"

"Yes, I do see, but in spite of your understanding I don't see why you accept me as an equal. Don't you resent my actions this evening?"

"I most certainly do disapprove of your actions this evening. Comprehension and approbation are two very different words. I comprehend but I definitely frown upon them. The significance you fail to get is this: there is no personal feeling about this situa-



tion. I can account for my attitude in two ways—first, I may owe you this patient handling because of some failure to care for you in a past life; second, anyone in possession of information, be it schooling or enlightenment, dares not withhold it from the seeker else his own next steps of instruction on the Path may be denied him for a like period of time. You notice my lack of resentment. Can you remember whether a sixth-grade school teacher exhibits any personal animosity towards her pupil for not giving the correct answer to an arithmetic problem?— or does she point out the mistake so that the child will know where to place the decimal point next time?" Hazel rose from her chair.

"Look over what I have written for my column. My children like to offer suggestions when they think it can be improved. You can do this for me, as it should be in the mail before my deadline, and I won't wait for the children to come in. I will fix you a hot drink and then you will post it for me, won't you?"

The man was already reading her paper which was still in the typewriter:

*"Self-forgetfulness is the cornerstone of art—in fact there can be no great art until the personal self is crowded out utterly by a flow of grand ideas, of divine inspiration, which comes from the central source of man's being to express his reactions to the universe of which he is a part."*

The man sat at the typewriter perfectly still. He glanced at the print made of an oil painting which Hazel would send to the paper to illustrate her column. He pushed back his chair and slowly walked to the piano. Soon such music poured from the instrument that it seemed that the beings of all worlds must suspend their activity to hear it. Hazel leaned against the refrigerator, tears streaming from her eyes. Wonderful music—harmony, rhythm, mel-

ody—sweet, living, growing, breathing. Never had Hazel heard such exquisite perfection in sound.

It stopped, suddenly. Hazel went in quickly. The man was bent forward slightly, resting against the music-rack, and Hazel knew he had gone. She laid a hand upon his crop of thick, blonde hair and in silent memorial, blessed him. Then she went back and laid the gun away in a drawer. On the music rack was a sheet of music with his name on it that the man had taken from his coat but had not played. Hazel looked at it, and telephoned a doctor just as her son and daughter came in. Answering their questioning, she told them, "My friend has had a heart attack, and I have sent for a doctor." [End]

## THE PUZZLE OF AMNESIA

(Continued from page 61)

fore, whatever experiences occurred while it was outside its physical body.

So, Reignier "forgot" likewise everything which Smith had done when he [Reignier] re-entered his body, but in his subconscious memory he had the full knowledge. And when the same situations were reconstructed or repeated, the same mental vibrations were reproduced, and by an inductive process the mentality could respond to the same vibrations recorded in the subconscious memory and the remembrance rose thereby from subconsciousness into consciousness. Then Reignier, of course, thinks he is remembering his own experiences in regard to his love for Paula, whom as already stated, he had not known in his own life previous to his losing possession of his body. This is understandable in the circumstances.

So we see, the puzzle of Amnesia becomes more comprehensible by linking and co-ordinating our knowledge of both material and occult science.



# "Your Own Will Come to You"

By DORIS BURKE

**R**ECENTLY while reading one of the Rosicrucian booklets I came across these words, "You can never lose, nor be defrauded of anything that is really yours. Your own will come to you."

I became absorbed in this thought and my mind took me back over the past twelve years, right back to the time when I touched rock bottom. I was bankrupt both materially and spiritually, and everything, even my optimistic nature, seemed lost. Throughout this period, however, I never ceased striving, even though I was an agnostic and had nothing to sustain me but my own absolute determination to keep my head above water. Time and again I would set my heart on some particular objective without ever having the faintest idea of how it would be accomplished, but I always continued climbing, reaching upward toward a better environment. And always the condition would be brought about exactly as I had desired it.

Now, however, I had started to climb spiritually, and with the same intensity that I had longed for material things I now desired spiritual knowledge. Sometimes within a few days of wanting a certain piece of information it would be handed to me, perhaps in a book.

Not being at all strong physically, these years of mental and physical endeavor exhausted me completely and still the chief source of my unhappiness remained with me. Several times it appeared as though the condition would be taken away, yet each time it was thrust back again. The last occasion was more than I could bear and I lay down and cried until I could cry no

more. As I lay there, utterly worn out, it was gradually borne in upon me that it was my constant fighting against it and pushing it from me that was chaining me to it. It seemed evident that there was still something to be learned from the situation else it would have been removed.

Mentally I prayed, "Very well, Father, if this is best for me then I accept it, but give me strength to see it through." Immediately afterwards I felt extraordinarily calm and peaceful.

Not more than a week after this unreserved acceptance of the situation things began to move so rapidly that I found it almost unbelievable; the thing I had longed for, for years, was arranged exactly as I had always wanted it! Yes, truly, "Your own will come to you."

I am still far from affluent, but I no longer crave anything in the material world. The knowledge that has been given me is worth more than anything the world has to offer. I have found that pearl which is above price, and I think that never again can external conditions affect me as once they did.

In looking back over the years and realizing how I was guided by the God within, before ever I understood it, I never cease to thank this Inner Power. To those who have despaired and have perhaps asked themselves if it is all worth while, I give them the words spoken by Christ Jesus, "Have faith in God . . . whosoever shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."



# Glimpses of the Past

By MAX HEINDEL



NUMBER of years ago the writer visited Minneapolis to deliver a course of lectures, and there became acquainted with Miss Margaret S—, a commercial photographer, who made our lantern slides for "Parsifal," "The Niebelungs' Ring," etc. We became well acquainted, and in the course of conversations about certain charts, also being made into slides, the subject of "*rebirth*" came under discussion. Miss S. had only a vague idea of the teaching; it seemed rather a new idea that life is a Great School, and that we come back to it life after life to learn new lessons, as a child goes back to an earthly school day after day for the same purpose.

But it seemed to throw light upon a problem that had puzzled her for years. She had a little sister "Anne," who was such an odd child, and who "*imagined*" such queer things that it was almost distressing to the other members of the family. She insisted that she had lived before, and last time she was in Canada, where, she said, "I took the gates."

She was only a baby, she could not have heard it from anyone in the family, for none understood, or believed in *rebirth*. There is thus only one reasonable hypothesis, namely, that she carried the consciousness over from the past.

Miss S. did not at that time know what the expression "I took the gates" meant, but an article in the July "American Magazine" has the story of little Anne's "*imaginings*," which won first prize. We reprint the article as there published:

"Anne, my little half-sister, younger by fifteen years, was a queer little mite

from the beginning. She did not even look like any member of the family we ever heard of, for she was dark almost to swarthinness, while the rest of us all were fair, showing our Scotch-Irish ancestry unmistakably.

"As soon as she could talk in connected sentences, she would tell herself fairy stories, and just for the fun of the thing I would take down her murmurings with my pencil in my old diary. She was my especial charge—my mother being a very busy woman—and I was very proud of her. These weavings of fancy were never of the usual type that children's fairy tales take; for, in addition to the childish imagination, there were bits of knowledge in them that a baby could not possibly have absorbed in any sort of way.

"Another remarkable thing about her was that everything she did she seemed to do through habit, and, in fact, such was her insistence, although she was never able to explain what she meant by it. If you could have seen the roystering air with which she would lift her mug of milk when she was only three and gulp it down at one quaffing, you would have shaken with laughter. This particularly embarrassed my mother and she reproved Anne repeatedly. The baby was a good little soul, and would seem to try to obey, and then in an absent-minded moment would bring on another occasion for mortification. 'I can't help it, Mother,' she would say over and over again, tears in her baby voice, 'I've always done it that way!'

"So many were the small incidents of her 'habits' of speech and thought and her tricks of manner and memory that finally we ceased to think anything about them, and she herself was quite



unconscious that she was in any way different from other children.

"One day when she was four years old she became very indignant with Father about some matter and, as she sat curled up on the floor in front of us, announced her intention of going away forever.

"'Back to heaven where you came from?' inquired Father with mock seriousness. She shook her head.

"'I didn't come from heaven to you,' she asserted with that calm conviction to which we were quite accustomed now. 'I went to the moon first, but— You know about the moon, don't you? It used to have people on it, but it got so hard that we had to go.'"

"This promised to be a fairy tale, so I got my pencil and diary.

"'So,' my father led her on, 'you came from the moon to us, did you?'

"'Oh, no,' she told him in casual fashion. 'I have been here lots of times—sometimes I was a man and sometimes I was a woman!'

"She was so serene in her announcement that my father laughed heartily, which enraged the child, for she particularly disliked being ridiculed in any way.

"'I was! I was!' she maintained indignantly. 'Once I went to Canada when I was a man! I 'member my name, even.'

"'Oh, pooh-pooh,' he scoffed, 'little United States girls can't be men in Canada! What was your name that you 'member so well?'

"She considered a minute. 'It was Lishus Faber,' she ventured, then repeated it with greater assurance, 'that was it—Lishus Faber.' She ran the sounds together so that this was all I could make out of it—and the name so stands in my diary today, 'Lishus Faber.'

"'And what did you do for a living, Lishus Faber, in those early days?' My father then treated her with the mock solemnity befitting her assurance and quieting her nervous little body.

"'I was a soldier'—she granted the information triumphantly—'and I took the gates!'

"That was all that is recorded there. Over and over again, I remember, we tried to get her to explain what she meant by the odd phrase, but she only repeated her words and grew indignant with us for not understanding. Her imagination stopped at explanations. We were living in a cultured community, but although I repeated the story to inquire about the phrase—as one does tell stories of beloved children, you know—no one could do more than conjecture its meaning.

"Someone encouraged my really going further with the matter, and for a year I studied all the histories of Canada I could lay my hands on for a battle in which somebody 'took the gates.' All to no purpose. Finally I was directed by a librarian to a 'documentary' history, I suppose it is—a funny old volume with the s's all like f's, you know. This was over a year afterwards, when I had quite lost hope of running my phrase to earth. It was a quaint old book, interestingly picturesque in many of its tales, but I found one bit that put all the others out of my mind for a time. It was a brief account of the taking of a little walled city by a small company of soldiers, a distinguished feat of some sort, yet of no general importance. A young lieutenant with his small band—the phrase leaped to my eyes—'*took the gates*' . . . and the name of the young lieutenant was 'Aloysius le Febre.'"

[End]





# A ROSICRUCIAN CATECHISM

## Preparations for Rebirth

Q. What is the state of the spirit just prior to its preparation for rebirth?

A. Previous to taking the dip into matter, the threefold spirit is naked, having only the forces of the four seed-atoms (which are the nuclei of the threefold body and the sheath of mind).

Q. What is the procedure of the spirit in its descent into matter again?

A. Its descent resembles the putting on of several pairs of gloves of increasing thickness. The forces of the mind of the last life are awakened from their latency in the seed-atom first.

Q. What is the effect of this awakening in the seed-atom?

A. This begins to attract to itself materials from the highest subdivision of the Region of Concrete Thought.

Q. What determines the choice and quantity of these materials?

A. The nature of the seed-atom, which might be likened to a magnet. If we hold a magnet over a miscellaneous heap of filings of brass, silver, gold, iron, etc., we shall find that it selects only iron filings and that even of them it will take no more than its strength enables it to lift. Its attractive power is of a certain kind and is limited to a certain quantity of that kind.

Q. How does this apply to the seed-atom?

A. The same is true of the seed-atom. It can take, in each Region, nothing except the material for which it has an affinity and nothing beyond a certain definite quantity even of that.

Q. Would not this produce a new mind exactly like that used in the last life?

A. Yes, the vehicle thus built around this nucleus becomes an exact counterpart of the corresponding vehicle of the last life with certain exceptions.

Q. Does that mean that the man has practically the same mind that he discarded at the end of his previous life?

A. With this difference, the new mind is minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed-atom. Think on this.

Q. What is the appearance of the selected material?

A. The material selected by the threefold spirit forms itself into a great bell-shaped figure, open at the bottom and with the seed-atom at the top.

Q. What causes the descent into the lower subdivisions of matter?

A. The matter taken into the texture of the bell-shaped body makes it heavier, so that it sinks into the next lower subdivision and it takes from that its proper quota of matter. Thus it becomes still heavier, and sinks yet deeper until it has passed through the four subdivisions of the Region of Concrete Thought and the sheath of the new mind of the individual is complete.

Q. Is the desire body automatically attracted in the same way?

A. Yes, the forces of its seed-atom are next awakened.

Q. Where is the seed-atom of the desire body posited?

A. It places itself at the top of the bell, *inside*, and the materials of the seventh Region of the Desire World draw around it until it sinks to the sixth Region, getting more material there, and this process continues until the first Region of the Desire World is reached.

Q. How many vehicles does the bell now represent?

A. The bell now has two layers—the sheath of mind outside and the new desire body inside.

(Reference: *Cosmo*, pages 133-134)



# WESTERN WISDOM BIBLE STUDY



## Take Thy Cross



If any man will come after me, let him deny himself, and take up his cross, and follow me.

Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

(Matt. 16:24, 11:29-30)

The Lord Christ never squandered His precious Power in idle speech. What He spoke was always purposefully said for our special benefit. Every utterance is a magic formula whose application gives man the Power he needs for mastery over life. Christ demonstrated what that mysterious Power can do. With it He healed the sick, the blind, the obsessed; fed the hungry; rose from the dead. And in addition He promises—perhaps the greatest boon of all—that “ye shall find rest unto your souls.” No more untraceable fears, unsatisfied yearnings, unshed tears, but *rest*—when we *take* our cross of self-denial and follow Him. That is the condition.

In this voluntary taking of our cross, denying ourselves when we have the choice of gratifying ourselves, an alchemical process is involved that *changes* us. When we endure, in negative resignation, the cross as it is forced upon us, we become weaker, as evidenced by less control over nerves and morale following trial and affliction. But when we *take* the same cross from *choice*, we must of necessity bring into action the positive power of *will*, and applied will has a transforming effect. It accelerates the pitch of vibration throughout our entire being, breaking down resistance to the higher spiritual currents, thereby letting the Christ Power flow through unimpeded.

This release of inner spiritual power is the Way of human evolution from this point on. We *must* get back to God, consciously, either from choice or by force. Interferences, attachments to the physical life that hold us back, must go, either through voluntary self-denial or by needless suffering. The choice is in our hands, whether to undertake this process of self-purification ourselves or wait until Nature's repeated afflictions and chastenings force us to do so.

We must study ourselves very seriously and intelligently, make ourselves poignantly aware of our faults, and then earnestly and systematically *work to overcome them*. Let no day pass without an honest effort to master some weakness which habitually masters us, trivial though it might seem. It is such sincere effort, if methodically repeated, which brings the positive force of *will* into action, liberates proportionately the precious Christ Power within us, and subsequently changes our entire life, making us conscious of a dawning sense of mastery, of worthwhile purpose and progress in every situation.

And here is the sweetest mystery of all. When we *take* our cross, which appears so heavy and wearisome, we experience the truth of this: “My yoke is easy, and my burden is light.” Only those who have tasted the inner compensation of even a small degree of self-conquest know the unutterable bliss hinted at in this assurance—an uplift that makes the sacrifice a joy such as the world can never give or understand.

The wise are those *willing to try* and in their hands is placed this individual key to increasing freedom, power, and infinite peace: “Take my yoke upon you, and learn of me; and ye shall find rest unto your souls.”



# The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary* for its experience and advancement in the school of life, and in perfect accord with divine justice.

## Four Great Celestials

By EVE M. BACON

(TWO PARTS—CONCLUSION)

(In Part One the two slow moving planets, Jupiter and Saturn, were studied in all twelve houses.)



**URANUS.** The third leisurely traveler of the zodiac is Uranus. This electric planet has well been called "The Awakener," for he brings new and sometimes revolutionary ideas into existence. You won't find life humdrum under the influence of Uranus as you probably did with Saturn around. Taking eighty-four years to circle the twelve houses you feel his lively presence seven years in each house of your horoscope.

The only thing Uranus has in common with Saturn is that for this year they are sharing the same zodiacal sign. If you are a Gemini native and born in the first decan, you may well look forward to a year that can hold almost anything, good or bad, depending upon your radical aspects. Uranus' surprises are never premeditated, they flash down upon you like a bolt from the blue, leaving you stunned and breathless.

The first decan of Gemini has for its key-word, "Intuition," so you quick-witted Gemini natives may find your inspiration reaching new heights during Uranus' transit over your Sun. To

give the fine points of the combined influence of Saturn and Uranus together in one sign and the consequent effect felt with the two planets in the same house would take more space than this limited article allows, but since Saturn has reached the last decan of Gemini and Uranus occupies the first, we will consider Uranus as if it stood alone.

If Uranus is transiting your Ascendant you will find yourself extremely restless and unsatisfied with old conditions and customs. You know(!) that you are the only one who is right and everyone else is just so much dead wood. You'll move about a great deal under this strong aspect; probably change your residence one or more times and feel a strong desire for travel. Off with the old and on with the new!

In the Second House: Your finances may be very unsettled with erratic Uranus in the house that rules over money. Some sudden emergency may make a big hole in your savings so be prepared for the unexpected. Above all, don't take chances on investments under this irresponsible transit.

In the Third House: This is an extremely inspirational aspect for you, so take advantage of it. Your mental faculties may reach their peak and if you are inclined toward the mystic you may be



come highly intuitive under this influence. At any rate your intuition is at its best and you may rely upon it. If Uranus is afflicted, don't travel. Family ties may be broken if other aspects are unfavorable.

In the Fourth House: Home life will be unsettled for you with forces playing against you in a most unusual manner. Not a very good time to marry or try to found a home life, for peace and contentment seldom dwell where spasmodic Uranus is transiting. There may be unexpected currents playing through the influence of parents.

In the Fifth House: Do be careful about relations with the opposite sex when Uranus passes through your Fifth. A lot of heartache can result from unconventional actions. You may take up some cause to fight for, especially if you are inclined toward educational activities. Whatever your cause is, it is bound to be unusual; perhaps even radical. Be careful about children, too, with erratic Uranus in your Fifth.

In the Sixth House: You are very likely to change your job for it is probable that you are much dissatisfied with the one you have. Health too may suffer unless you are careful. Above all, don't let your mind run away with you. If you *must* be erratic try to find an outlet for your mental turmoil in some interesting and constructive hobby. The world is not against you—it's just in your mind!

In the Seventh House: Sudden unconventional marriages may seem romantic but they seldom have enduring qualities. Don't get involved in something you may regret. And don't rush off to the divorce court until after Uranus has passed out of your Seventh. Things will look different later. Stay out of court for any reason right now.

In the Eighth House: Now is a splendid time to study occult sciences and to delve into mystic lore. Perhaps you find yourself having unusual dreams and psychic experiences. Use your in-

creased intuition to master their true meaning. If Uranus is afflicted you may have some trouble over a legacy or property left you by a family connection.

In the Ninth House: New ideas hold the fore now; your mind is progressive and independent. If you are of an inventive turn you could produce something startling at this time. Traveling may be exciting now but exceedingly hazardous, so be careful about accidents.

In the Tenth House: You may want to fly in the face of convention and do something startling. Freedom means everything now, but remember the conventions can seldom be disregarded without bringing public disfavor down upon your head. A good time to look before you leap and count the cost before you venture.

In the Eleventh House: New friends, unusual friends, will come into your life and influence you according to your individual nature. If you are weak and easily influenced, watch out, but if you are a strong soul you can gain much experience. Your secret hopes and wishes may find unexpected fulfillment with Uranus transiting your Eleventh House.

In the Twelfth House: Uranus seems to find his greatest penchant for evil in the Twelfth unless you are indeed an old soul well advanced on the evolutionary path. Estrangements, sudden temptations, and erratic mental conditions prevail. It takes a strong soul to withstand Uranus' seven-year-transit through the Twelfth. Illness may beset you, suddenly and disastrously, particularly if Uranus is afflicted. If well aspected you will ride the tide and become interested, for instance, in institutional work of some unusual character.

*Neptune*: The last of the four great celestials we are considering is the spiritual planet Neptune. Here is a planet so vast, so remote, so slow and so mystical that its influence is seldom understood. How we use its power depends



almost entirely upon our evolutionary development. While Neptune personifies *Spirit*, in the lower nature it can manifest as treachery and deceit. Hence Neptune becomes benefic or malefic, trusting to man's intrinsic nature to use its power as he will. Neptune's passage around the heavenly cycle takes one hundred and sixty-five years so you will not feel its effects in every department of your chart during one life's span. Spending nearly fourteen years in each sign its elusive powers are felt for a long drawn-out period in whatever house he touches in your chart.

Neptune passed into the sign of Libra in October of 1942. If this air sign occupies your ascendant you will find yourself more sensitive than usual, often taking offence where none is intended. Romanticism will appeal to you and you will be inclined to dream rather than to do. Neptune can weave some wonderfully fantastic nets when he chooses.

In the Second House: Things are seldom what they seem with Neptune around. You may think that your funds are secure against all invasion and yet in some strange and unforeseen way you may see them fading away. Neptune's losses seldom seem to be your own fault. Outside influences press in on you in such an elusive manner you "just can't do anything about it." But of course, you know different if you are a real student of Astrology, and this characteristic "glamor" of Neptune will not blind you to your responsibility.

In the Third House: Here is a highly artistic aspect for you. If you are at all artistically inclined you may do your best work now, regardless which of the Fine Arts you employ. But if you are on a lower evolutionary plane the mind will be cunning and deceitful.

In the Fourth House: This is spiritual Neptune at its best. A highly devotional nature will rise on wings of pure spirit. But if your nature is negative, beware of psychic experiences. Home should be heaven to you now.

In the Fifth House: Romance of a highly spiritual nature could enter your life with Neptune in the Fifth. Study or teach the mystic sciences. If Neptune is well aspected, investment in things ruled by Neptune would be favored.

In the Sixth House: Sometimes unusual illnesses come through Neptune in the Sixth, perhaps long drawn-out conditions difficult to get the upper hand of. Insidious rumblings may occur in your business, an undercurrent of pettiness that demoralizes without destroying. Nothing apparently that you can control, *except* your own reaction! Here is your way to victory.

In the Seventh House: An idealistic marriage may come to you that will bring soul-satisfying happiness if Neptune is well aspected. If otherwise; beware! There is deceit on the part of someone.

In the Eighth House: Occult investigation should interest you with Neptune in the secret Eighth. You can keep secrets too, and you may find yourself coming into money in some unusual manner.

In the Ninth House: Your spiritual faculties are keen and aware and ripe for cultivation. You have an uncanny sense of coming events and perhaps feel an unsatisfied longing to do something noble. Find some outlet along inspirational lines in service to humanity.

In the Tenth House: High aspirations are yours now if Neptune is well aspected. You may acquire leadership in your own immediate circle and stand high in public favor. Whatever your activities, they should be upon a high plane. Perhaps some unusual activities may be centered around a parent.

In the Eleventh House: You will attract unusual people to you with visionary Neptune in this house. You may conceive some high ideal for humanity and work for its expansion. Friends will aid you in achieving your ambitions.

(Continued on page 85)



## The Children of Aquarius

**Birthdays:** January 20 to February 19.

In *The Message of the Stars*, page 108, Max Heindel says: "The typical Aquarian is the highest grade of humanity; but therefore, also exceedingly rare, for the variants produced in each sign from the typical, by the interposition of one or more planets are so different that the type is often unrecognizable in the majority of its features."

Aquarius is an intellectual sign and its children usually have a good mentality with an inclination towards science, literature or philosophy. They are remarkably persistent in whatever they undertake and therefore usually succeed in the long run. They have a quiet, unassuming manner, ready to yield a point for the sake of harmony; besides, Aquarius being a fixed sign, they are constant in their affections as well as in other things.

This year, the vital and authoritative Sun in Aquarius is in mundane trine to the energetic, courageous Mars, the persevering, tactful Saturn, and the liberty-loving, intuitional Uranus, all in the airy and versatile sign Gemini. Therefore, to the children born under Aquarius in 1944 this favorable configuration will be a lifelong asset, while the Aquarians of other years will experience the benefit of the transiting of these planets through their solar fifth house, each coming to a trine with their Sun, with all that it connotes in their individual charts. (Whatever sign the Sun occupies is called the solar first house, the following sign is the solar second, etc.) Aspects to the life-giving individualistic Sun are always of primary importance in every horoscope.

As Aquarius is the eleventh sign it partakes also of the qualities ruled by

the eleventh house (friends, hopes, wishes), therefore these natives are usually well liked. This characteristic will be enhanced in the children of 1944 by the configuration mentioned above, and also by the Sun's trine to Neptune in Libra, the solar ninth house. The ninth house pertains to law, religion, idealism, philosophy, long journeys or distant affairs, the higher mind, etc. The mundane trine to Uranus in the solar fifth house paves the way to success in long-term objectives of the highest caliber, and the development of mental and artistic aptitudes. All Aquarians will be benefited by this very favorable transit.

Jupiter in the solar seventh house in Leo gives a double portion of optimism and energy. More than ever Jupiter here makes the person hail-fellow well-met, generous and co-operative. Aquarians might be warned to use discrimination in their expenditure of energy in this way, and thereby avoid losses or reversals and misunderstandings.

Mercury in the solar twelfth in Capricorn gives a critical and penetrating, but somewhat suspicious mind, which may tend to balance the exuberance of Jupiter and the impulsiveness of Mars.

With respect to health, Saturn, Mars, and Uranus in Gemini indicate special care of the lungs, arms, and shoulders. Afflictions of Gemini are: rheumatic pains in arms and shoulders, bronchitis, asthma, pneumonia, coughs, fractures of hands, arms, and collarbone.

As to vocations, this year's children of Aquarius will have strong leanings to the pursuits indicated by the position of its ruler, Uranus, in Gemini with Mars and Saturn: invention, aviation, engineering, altruistic efforts to benefit humanity by reform measures.



## Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are*

*NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

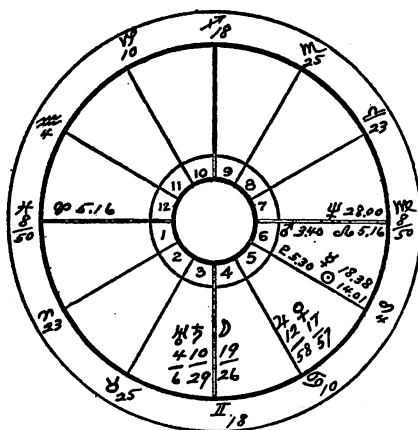
In applying be sure to give full name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

GARY L. L.

Born August 6, 1942, 9:12 P. M.  
(D.S.T.)

Latitude 38 N. Longitude 122 W.



The mystic, watery sign Pisces rising tends to give a sentimental, romantic type of mind, inspirational, benevolent, and very sensitive to surrounding conditions. As this is the end of one cycle of progress and the beginning of a new one, the native stands at the threshold of something higher and better.

Forces working through common signs are mental and spiritual and give purpose to action and nobility to life. Keep this in mind in training this boy to meet life's problems, impressing upon him the necessity of taking care of the physical body, for, with common signs on all angles and five planets and

the Dragon's Head and Tail in common signs, there is a tendency to follow the lines of least resistance; therefore careless habits of health are apt to develop unless extreme care is used.

The Sun, Mercury and Pluto in the fixed sign Leo will help to strengthen the will power and endows with lofty ideals; being in the 6th house, it gives a desire to serve his fellow men. The Dragon's Head in the 6th house gives a strong, healthy body, and conjunct to Mars, it will receive the vitality and energy to offset the low vitality of the Sun in the 6th house.

Mercury conjunct the Sun, sextile the Moon and Saturn in Gemini (Saturn in the 3rd house), shows a strong mentality, retentive memory, depth of mind and power of concentration. Uranus also in the 3rd house in Gemini instills original ideas. Saturn gives an orderly, scientific turn to the mind, and if writing is taken up as a vocation, it will be along the more serious subjects, such as industry, mechanics or science.

Mars in the 6th house in Virgo bestows a quick, ambitious nature, able to grasp an idea and elaborate upon it; also makes an energetic worker, likely to rise to a prominent position in the employ of someone else, therefore, the larger the firm in which he seeks employment the better, but he is advised not to go into business for himself.



An appeal to his higher self, as shown by the trine of Neptune and Uranus, will bring good results in the difficult times when he responds to the influence of the square of Mars and Uranus. At these times there may be a display of temper, resentment against the least restraint, and a dogged determination to go ahead regardless of the outcome. However, the Sun and Mercury in Leo will give the necessary amount of self-control; Jupiter in the 5th house, which denotes high intelligence, will cause him to listen to reason and tend to show the desirability of living up to his high ideals.

Regarding his health, with Pisces rising and Jupiter and Venus in Cancer, there will be a desire to overindulge in sweets and rich foods, particularly pastries. His diet should be watched carefully and only simple meals of natural foods allowed. Sweets should consist of fresh and dried fruits. This taught early in life will avoid the craving for rich, unwholesome foods.

As for the vocation he could follow, there are a number, any one of which would be a source of satisfaction and good income. A choice should be made early in life so the necessary education and training may be secured. With Pisces rising, four planets and the Dragon's Head in the 6th house, there is a strong inclination toward chemistry, dietetics, hygiene, and the preparation of health foods. Leo on the cusp of the 6th house and Pluto, Mercury, and Sun in Leo, Jupiter and Venus in the 5th house, the Moon, Saturn and Uranus in Gemini, point to teaching as a profession, especially the sciences and possibly drama. Also writing, as stated before. With three planets and the Midheaven in fire signs, aptitude is shown as surgeon, engineer, or dentist. Since all but one of his planets are below the horizon, he would probably be happier working in institutions where he is not brought prominently before the public.

Simplified

Scientific

1944

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# VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



## Librarian. Recorder

**JAMES A. H.**—Born September 13, 1904, 10 P.M. Lat. 40 N. Long. 80 W. If previous education and experience warrant it, we would suggest supervising or teaching activities in a recreational center (Sun, Mercury and Dragon's Head in Virgo, Venus in Libra also in the 5th house). Hygiene, dietetics, or chemistry are also suggested fields. Librarian or recorder is shown by Mercury in Virgo in the 5th house. Venus in Libra indicates artistic and musical ability also.

## Nurse. Cosmetician

**KATHRYN V. M.**—Born November 10, 1914, 12:10 A.M. Lat. 39½ N. Long. 80 W. The vocation which seems to be the most outstanding in this chart is that of nurse (Moon and Neptune in the 12th house and Uranus and Jupiter in the sixth). Another choice would be beauty operator with Mars in Scorpio and Sun and Mercury there also. Last but not least by any means is that of WAVE with Saturn, Pluto, Mercury, Sun, Mars and the Dragon's Head in water signs.

## Surgeon. Professor

**ARTHUR W. H.**—Born June 11, 1927, 7:55 A.M. (E.W.T.) Lat. 41 N. Long. 74 W. Strong indications point to specializing in surgery as the first and foremost vocation (six planets, Midheaven and Dragon's Tail in fire signs), with physician as second, although the two can be used together. A third choice could be that of professor in a college, teaching law, sciences, religion, therapy or surgery, indicated by Saturn and Dragon's Tail in

5th house, Mars, Venus, Saturn trine Uranus and Jupiter. New, advanced methods including electricity.

## Teacher. WAC. Radio

**MARGARET M. M.**—Born August 17, 1928, 8 A.M. Lat. 51 N. Long. 3 W. Three planets in Leo in the 11th house and Moon in the 12th house are strong indications for teaching, not children, but adults in a college or other institution. One or more of the following subjects should prove successful: religion, sciences, chemistry, literature, dietetics. The 9th and 10th house planets signify success as telephone operator or radio technician, also ability as a WAC.

## Doctor. Musician. Dancer

**JANET M. M.**—Born January 6, 1930, 8:30 A.M. Lat. 51 N. Long. 3 W. If she chooses medicine, this young girl could specialize in skin diseases, as shown by Capricorn on the Ascendant and four planets in the 12th house in Capricorn. The aspects of Venus, Neptune and the Moon favor success as a musician or interpretive dancer. There is also a leaning to the occult arts, and to science, Mercury in Aquarius with Saturn trine Neptune; Jupiter sextile Uranus and trine Mercury.

## Caterer. Hotel Manager

**MISS C. R. O.**—Born June 26, 1924, 12:30 P.M. Lat. 32 N. Long. 106 W. Cancer on the Midheaven with three planets posited therein, shows ability as a caterer or hotel manager. Sun in the 9th house trine Mars indicates executive ability. Neptune in Leo, Jupiter in Sagittarius in the 3rd house, Mars in the 5th, and Mercury in Gemini in the 9th,



point strongly to teaching as a profession. Writing ability is also shown. With five planets in water signs any one of these capabilities could be used as a WAVE or in a branch of the Marine service.

### Singer. Designer

**MARJORIE M. T.**—Born March 19, 1921, 2 A.M. Lat. 44 N. Long. 123 W. As a singer this young lady should have unusual success with Venus in Taurus sextile the Moon and Mercury, which gives talent and ability. Libra on the Midheaven and a well-aspected Venus and Moon also give talent and ability in designing, architecture, or interior decorating. With five planets in water signs she could be successful as a stewardess on a ship or in hotels.

### Farmer. Land Broker

**PHYLLIS K.**—Born April 9, 1911, 12:30 A.M. Lat. 43 N. Long. 112 W. With three planets and the Dragon's Head in the 4th house in Taurus, all indications point to farming on a large scale, as Pluto in the 6th house rules mass production; also new methods of irrigating and fumigating. These same aspects also show success as a real estate broker. Mars in Aquarius, Uranus in Capricorn, Jupiter in 10th house and Sun in Aries indicate a position as manager in a utility corporation. Musical talent is also shown.

### Salesman. Writer

**ANDREW A. L.**—Born June 14, 1907, 3:30 A.M. Lat. 41 N. Long. 74 W. Indications point to success as salesman of stocks and bonds, or cashier in a bank: Neptune, Mercury and Jupiter in the 2nd house and Mars and Uranus in the 8th. Ability as writer and dramatist, advertising publicity writer, realtor or hotel proprietor is shown by the sextile of Venus and the Moon, Sun and Pluto in Gemini, Aquarius on the Midheaven and Libra on the cusp of the 6th house. Five planets and the Dragon's Head in water signs also indicate

success in shipbuilding, or dealing in liquid refreshments.

### Accountant. Mechanic

**HOWARD E. G.**—Born February 9, 1915, 2 A.M. Lat. 42 N. Long. 84 W. There is every indication of success as an accountant in a shipping or shipbuilding concern: Virgo on the Midheaven, Mercury in the 3rd house conjunct Jupiter and sextile Venus; Jupiter trine Saturn; Sun and Dragon's Head in Aquarius; Jupiter and Mercury in Pisces, and all four in the 3rd house; Mars conjunct Uranus in 2nd house; Neptune, Pluto, Mercury and Jupiter in watery signs. These same aspects also denote ability to write, and show talent and ability in music; also mechanical ability.

### Surgeon. Executive

**PAUL J. McC.**—Born November 10, 1917, 5:45 A.M. Lat. 32 N. Long. 106 W. Scorpio on the Ascendant and Sun posited there with Mars in the 10th house, denote the surgeon. Moon and Mars in Virgo incline toward the study of chemistry, hygiene, and dietetics. Mars in the 10th and Saturn in Leo in the 10th house show executive and organizing ability, with the possibility of a prominent position in some large industrial concern. Jupiter in Gemini sextile Neptune in Leo indicate writing and teaching ability.

### Clerk. Advertising Agent

**VICTOR N. C.**—Born January 3, 1905, 3 P.M. Lat. 43 N. Long. 98 W. Three planets in the 7th house, Neptune in the 1st, and Mars, Uranus, Jupiter, Moon, Mercury and Venus all well-aspected, indicate clerking in a store where a variety of merchandise is sold. Mars trine Pluto, and Venus and Saturn in airy signs show ability to write and conduct an advertising agency. Dexterity and skill in cabinet making or in other artistic lines are shown by Mars in Libra sextile Uranus. Mars in the 5th house and Venus and Saturn in 9th house also show ability to teach.



# Worth-While News



## Character Written in the Face

"The science of character refers to the reading of human character by the form and quality of the brain. The former is determined by the size and external conformation of the skull and the latter by the temperament of the individual. Every faculty and passion has a special organ in the brain which is developed or diminished proportionate to its exercise or neglect.

"Investigations in physiology sustain the claims of physiognomists. Every thought which passes through your brain stirs in some way a facial muscle. This agitation of the muscle diverts to it a greater flow of blood. This flow of blood to the muscle causes it to grow. Mechanical agitation with electrical stimulus if continued long enough would somewhat modify the physiological indications of your character and thus in a measure mislead the physiognomist. But as your muscles are usually thrilled only by nervous forces sent from your brain by the mind every day of your life the skilled physiognomist would have no difficulty in reading your character in your facial lines because the thrilling of the nerves and the agitation of the muscles under their control enlarges the latter so as to tell tales of those organs in the brain that have produced the various facial expressions. It does not require a professional physiognomist to read character. All observing people are more or less practical physiognomists. But the study of the science makes one more exact in his deductions."—E. B. Foote, M.D., in *Human Culture Digest*, October 1943.

Besides his physical body man has a vital body, a desire body, and a mind; and there is a constant interchange of action and reaction going on among these vehicles. Then there is the archetype or pattern of the physical body which is built by the spirit in the second heaven world while it is on its way down to rebirth. And when building this pattern the future main activities and their effects on the physical body are given due consideration, particular attention being given to brain formation, as the brain is the physical instrument by means of which the spirit con-

tacts the physical world; and therefore the formation of the brain has much to do with the shape and size of the skull.

The vital body determines the general shape of the dense body, the desire body controls the muscles which determine its general outline and the manner in which it expresses action; all of which are presided over by the spirit through the link of mind.

Character is an inherent quality of each spirit, and as the spirit is responsible for the development of its vehicles, it is therefore also responsible for the quality and general formation of each one of them; and this work is all done in strict accordance with the character of the individual. Therefore, the character of an individual is not only written on the face, but it is also expressed by each one of his separate vehicles.

## Prisoners Form Literary Study Group

Within the bleak walls of San Quentin Prison the will to win out over the past and to "redirect and reshape adversity and in spite of it to win victory" is being shown by a group of 50 inmates who have organized a society that meets once a week to study literary works and to bolster each other's morale.

The members call themselves the Seekers, derived from Milton's "Areopagitica," and include one man in condemned row, one blind man and others serving from one year to life for crimes ranging from robbery to murder.

One of the leaders of the group is G. E. Dahlbender, sentenced to life imprisonment a year ago. . . .

In a letter to Chester Rowell, Chronicle columnist, Dahlbender styled the group as "hailing from the Main streets and Broadways of the cities and hamlets of the country," as ranging from the uneducated to college graduates, as having been rich and poor before their freedom was snatched from them by the unrelenting hand of justice.

Of the group's creed, Dahlbender writes:



"We desire to follow justice, truth, and plain dealing, knowing that as Thomas Jefferson once said, 'If we move in a mass, be it ever so circuitously we shall attain our objective.' We felt by attaching ourselves to a group we would gain strength and security from each other."

Dahlbender paid tribute to Warden Clifton T. Duffy who has permitted them to hold meetings each Saturday, and to Mrs. Duffy "who in this weed-choked garden of life, with its skum and mire, have grown beautiful white lillies."

"We feel like we are the Lindberghs of our ocean . . . This little group, if supported by a sustaining philosophy and organized around a worth-while purpose, with their adequate resources, I feel will go far toward rehabilitation," Dahlbender wrote. "All they seek is to have someone believe in them."

"As the poet once wrote:

"Nor do we deem the unrevocable past  
As wholly wasted—wholly vain  
If rising on its wrecks at last  
To something nobler we attain."

"We shall strive to practice the Golden Rule, feeling there is nothing more beautiful than consideration for others when we ourselves are unhappy. . . . Our living sermons shall be our swords and shields of our sincerity."—*San Francisco Chronicle*, November 14, 1943.

It is most gratifying to know that the inmates of San Quentin Prison are making this commendable effort toward self-rehabilitation, and all the aid and encouragement possible should be given to them. Especially should we be eager to extend a helping hand when we remember that from the viewpoint of those who have no knowledge of the Laws of Rebirth and Consequence, these unfortunate men and women in many instances are not considered wholly responsible for their condition. This conclusion was definitely adopted by Dr. Ralph Arthur Reynolds of San Francisco, following a two months' firsthand study of the inmates of San Quentin, in co-operation with Dr. Leo Stanley, resident prison physician.

Dr. Reynolds stated that his study convinced him of three facts: that every murderer, potential and actual, exhibits over-secretion of the thyroid gland; that a murderer exhibits under-secretion of the pituitary gland,

and that every social misfit displays malsecretion of some gland. The doctor told of one youthful slayer who for no reason attacked other prisoners with anything he could lay his hands on and as a consequence had spent one hundred and eighty days in the dungeon. Upon examination it was found that the youth had an abnormal thyroid gland upon which the doctors operated, reducing it to normal, which resulted in the prisoner becoming entirely tractable.

The following interesting statement was made by Dr. Louis Berman, prominent in his work on the effect of the ductless glands in relation to their function in the human body:

"If crime is an abnormality scientifically studiable and controllable like measles, court procedure and prison management will have to be transformed radically. There is scattered throughout the world now a group of people who are applying medical methods to the diagnosis and treatment of crime. They are the pioneers who will be remembered in history as the counterparts of those who transformed the attitude of the world toward insanity and its therapy. . . . The criminological laboratory as an adjunct to the court of justice, so called, like that associated with several courts punishing crime now, remains to be universalized.

"It has been shown that the greater number of convicts are mentally and morally subnormal. To explain the subnormality, the criminologist has conducted and will continue to conduct investigations into the heredity and early environment of the criminal, his education and occupation, the social and religious influences to which he was subjected, and the intelligence test quotient. The conditioning of the sympathetic nervous system and the endocrine status of the prisoner, however, will without a doubt come to occupy the leading positions in an interpretation of crime in the future."



# Question Department



## The Misuse of Occult Powers

### Question:

Being students of the occult, I presume that you are in possession of secrets along all lines that the most of us know nothing about. So will you please give me an occult exercise which will develop my power in such a way that I can become a noted writer and make the money I so much desire to possess?

### Answer:

That which you ask we certainly cannot do. The Rosicrucian teachings are designed to further spiritual progress rather than material prosperity, and we know of no occult exercise that will bring wealth, either directly or by abnormally fostering any latent talent. If we did, we would not teach it, for such use of occult power is black magic. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," was the admonition of Christ, the great Teacher. And no one can make a mistake by following His instruction.

If any individual desires to develop a latent faculty for the good alone he may do with it, that spiritual aspiration will, if persistently adhered to, and backed up by energetic work, eventually bring the desired result without the need of any special occult exercise.

### THOSE OF OUR LIFE WAVE WHO HAVE FAILED

### Question:

If the planets Jupiter, Venus, Mercury, et cetera, are inhabited, I suppose that our moon is also. Now I am wondering why we hear little or nothing about the beings who inhabit it. Please give me some information on this subject.

### Answer:

Our moon is inhabited by those beings belonging to our own life wave who are failures in our present scheme of evolution. These failures were once evolving on our earth; but they crystallized that part which they occupied to such a degree that it became a huge cinder in the otherwise soft, fiery globe. So these beings with the part of the earth they had crystallized were thrown out into space, and the portion of the earth which went with them we call the moon. These beings crystallize their bodies so rapidly that there are only seven years from birth to death. In the scheme of evolution they are farther behind than present day anthropoids.

### INTERFERING WITH ONE'S DESTINY

### Question:

Do you think it wrong to interfere with the working out of karma or destiny, or should one assert his or her divine origin and strive to rise above conditions which being unpleasant are not to his liking?

### Answer:

Suppose we turn to Max Heindel for an answer to this question. "Is it wrong to interfere with destiny? Now to arrive at a conclusion, let us first realize who made the destiny. We did. We set the force going which has now ripened into destiny, and having made it, we certainly have the right to change it in so far as we are able. In fact this is the hallmark of divinity, to rule ourselves. The very greatest majority of mankind is ruled by the heavenly orbs which may be called the 'Clock of Destiny.' The twelve signs of the zodiac mark the twelve hours of day and night, the planets may be likened to the hour hand and show the year when a certain



debt of destiny is ripe for expression in our life. The moon indicates the month, and attracts certain influences felt by us without our knowing that they are being exerted, or without our realization of what they are for. But these influences will tend to bring our actions in line with the destiny which we have made in previous years or previous lives, and invariably the thing which is foreshown will come to pass unless—yes; there is an *unless*, thank God; for if it were not so, if there were no possibility of changing destiny, then let us sit down, 'Let us eat, drink, and be merry, for tomorrow we die.'

"We should then be in the hands of inexorable fate, and unable to help ourselves. But, thank God, there is one chance which is not shown in the horoscope, namely, that the human will may assert itself and frustrate fate.

"It is of the utmost importance that we set the sails of the barque of our life as we want, and never scruple about interfering with fate."

#### THE EFFICACY OF PRAYER

##### Question:

Do you truly think there is real efficacy in prayer? There is such a wide difference of opinion on this subject. And after all it does seem that one can never be sure of its value, yet if it is a mere figment of fancy why has the practice continued for such thousands of years?

##### Answer:

Most certainly we do believe in the power of prayer when it is motivated by the right kind of incentive. Few people, however, appear to understand how true prayer really operates in order to obtain desired results. In order to get a better understanding of this subject we will turn to Max Heindel for an explanation. In discussing this subject he states:

"Prayer is like the turning on of an electric switch. It does not create the current, it simply provides a channel

through which the electric current may flow. In like manner prayer creates a channel through which the divine life and light may pour itself into us for our spiritual illumination.

"If the switch were made of wood or glass it would be of no use; in fact, it would be a barrier that the electric current could not possibly pass, because that is contrary to its nature. To be effective the switch must be made of a conducting metal; then it is in harmony with the laws of electrical manifestation.

"If our prayers are selfish, worldly, and inconsiderate of our neighbor, they are like the wooden switch; they defeat the very purpose they were intended to serve, because contrary to God's purpose. To be of avail, prayer must be in harmony with the nature of God which is Love.

"That is the kind of prayer that lifts, that ennobles a man, for it is in conformity with the laws of God, and so His divine purpose can manifest through us and our prayers are answered."

#### HOW IS SEX DETERMINED?

##### Question:

Will you please tell me how the sex of an individual is determined? Is it the positive pole of the life ether that produces the male and the negative pole that produces the female?

##### Answer:

It is the Lords of Destiny who determine the sex of the individual. They are great Beings who have a certain amount of supervision over the evolution taking place on our earth. They are in charge of the superphysical records of every human being and adjust the destiny of each for every earth life, which destiny includes the sex in which the individual manifests. After they have determined the sex best suited to the ego during its coming life, then later, the life ether is utilized to bring about the corresponding physical manifestation; but this ether is not the primary generating cause.



# Nutrition and Health

## Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

*Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY*

## Your Magnificent Temple

KNOW AND CONTROL THYSELF

By OTTO GEORGI, D.C., N.D.

(TWO PARTS—CONCLUSION)



IN the concluding paragraph of Part One it is stated that the myofibrils which make up the millions of muscle fibers may be likened to a combustion engine, changing potential chemical energy into work. Also, continuing the engine comparison, that a tiny branch from a nerve which is connected with the brain acts like a spark plug.

A real understanding of the preceding paragraph gives the key to mastery of the physical body. We must fully realize that every part of our body can be controlled by the mind. For instance, we readily distinguish two faculties; that we can move our voluntary muscles and that we can inhibit the movement of these muscles. This principle can be applied to any voluntary action and you will eventually be able to do the things you will to do. Max Heindel goes so far as to say that health or sickness depends almost entirely upon the state of the mind. Also that the body is an accurate reproduction of the mind.

*Smooth Muscle Tissue* occurs in the walls of arteries, veins, the alimentary

canal, and in other special localities such as the eyes and the hair follicles. The rhythmic motion of the intestines, called peristalsis, the contraction and dilation of the pupils, and "gooseflesh" caused by the contraction of the erector pili muscles of which one is attached to each hair follicle—these are the most typical examples of involuntary muscle action. Smooth muscle fibers are very strong but slow in action. Many of them are in a state of tension for many years. In short, they perform automatic functions which need no special attention.

*Cardiac Muscle* is found only in the heart and is intermediate between smooth and striated muscle tissues. It is striated yet involuntary. It is, therefore, an anomaly and Max Heindel gives interesting light on this subject on page 396 of *The Rosicrucian Cosmo-Conception*.

As surely as the infant in the cradle develops his leg and back muscles by constant kicking, just so surely the desire forces in man built the voluntary muscle system in primitive man. He complied with certain urges and responded to sense stimuli. Thus vaguely



he groped his way along in the dark and moist atmosphere of the earth, gradually learning how to use legs, arms, and all the other rudimentary functions. He built his body by obeying the primitive law of self-preservation. But gradually he became a thinking animal, capable of directing his movements in a deliberate and purposeful manner. So instead of acting from sheer impulse he came more and more to use intelligence to determine his body positions. With growing intelligence comes greater freedom from instincts and detrimental habits. Man has lived in his desire nature for so many millenniums that he is not even aware that many of his desires are gross atrocities to the dignity of his ego. The reaction to unhealthy habits will sooner or later rebound on him and he must endure suffering and a limited human existence as long as he will indulge in them. Christ's perfect answer to lasting health was "... sin no more"!

4. *The Nervous System* is the most highly developed and widely distributed of all our systems. It permeates every organ of the body and is so arranged that stimuli to one part may produce reactions in another part. Could every other tissue be dissolved there would still be left a perfect outline of man—a phantom figure consisting of fine spiderweb-like tissue. On the surface there would be only the extremely delicate mesh of the sensory and motor nerve endings. But deeper inside we would see these fibers collecting into larger and larger cords which finally enter the spinal cord and brain. The latter two are the center of the nervous system and are, therefore, collectively called the central nervous system.

In the lower vertebrates, such as fish, the brain stem and spinal cord form the entire brain. Their psychic life is relatively simple and most of their actions are simple reflexes.

The higher the scale of evolution the

more marked becomes the cerebrum which appears to be "wrinkled with thought." These convolutions of the brain are, however, primarily so formed for an economic reason: to give a greater surface area to the cortex which consists of particular cells enabling us to be conscious of our experiences. Each part of the body has, as it were, its counterpart in the brain. Sensory impulses are continuously in touch with this central exchange of communications. If it were not so, you would not know the exact position of your arms and legs at the present moment. When the sensory pathway to the brain is interrupted, as in locomotor ataxia, the patient can still move his legs but he does not know where they are so he has to direct them by the sense of sight, watching very carefully how he raises his legs and where he puts them down. Hence the characteristic gait.

We do not actually see with the retina, which is merely a receptor organ, like an undeveloped photographic plate. Vision is really experienced in the occipital lobe in the back of the head. Neither do we hear on the side where the sound enters the ear but in the temporal area of the opposite side. Thus, without the nervous system we would not be aware of the outside world because we would not feel, taste, see, hear or smell anything; neither would we have a medium for mental activities, voluntary acts, or co-ordinated behavior.

It should be mentioned that besides the central nervous system there is the autonomic nervous system, which is concerned with reflex control of bodily functions. The action of this system is spontaneous, involuntary and self-controlling, hence the name, autonomic. It controls the functioning of glands, smooth muscle tissues, and the heart.

The true nervous impulses are currents of the desire body. At one instant a man may be moving and the next instant he may lie on the ground—dead.



He may have the brain and all other organs intact, still he cannot move—his desire body together with the vital body and Ego have left the body.

5. *Epithelial Tissue* occurs in the shape of cellular membranes which cover the surface and line the cavities of the body. In the scope of this article we can only very briefly touch upon its most important manifestation—the skin.

As the largest single organ of the body the skin is of such importance that it has been rightfully called "the mighty skin." It serves as protection of underlying structures, regulates body temperature, and aids in the elimination of various substances from the body.

For this purpose it harbors a dense network of capillaries, nerve endings for realizing the sensations of heat, cold, touch, pressure and pain, and also millions of oil and sweat glands.

One-half to two-thirds of the entire blood may be taken up by this richly supplied organ, and we may, therefore, favorably influence the entire circulation and metabolism of fat, protein, and carbohydrates. The skin of the infant is especially rich in these substances; in the adult the soles of the feet contain an outstanding amount. Father Kneipp, the great water cure apostle, who, by the way, sixty years ago used a similar treatment for the cure of infantile paralysis as Sister Kenny today and with similar success, had evidently intuitively recognized this abundance of beneficial ferments in the feet. He made his patients walk barefooted in grass covered with dew and found that diabetics were especially benefited by this treatment. Recent scientific investigation confirmed the presence of a great number of glucose-converting enzymes in the soles of the feet.

According to Head's law there is an intimate relation between organs innervated by the same nerve segment. Thus the heart, lungs, stomach, liver have essentially the same good or bad blood supply as those skin areas which

are in relation with them. By stimulating those areas we may, therefore, deliberately influence the inner organs. The skin of the arms for instance, is in close reflex connection with the heart, lungs, and neck. Proper arm baths and manipulations have therefore an invigorating effect upon these organs.

The extraordinary benefits of proper exposure of the skin to sunlight and ultraviolet rays are well worth special consideration.

"Civilized man" does not get nearly enough of the health-giving ultraviolet rays, especially if he lives in the densely crowded, smoky and dusty cities and foggy lowlands where at best the enervating and tiring heat rays prevail. The highly beneficial short rays do not penetrate the dense and murky atmosphere in any appreciable quantity just as the high spiritual vibrations do not seem to find their way into these places.

Not only do these short waves of the sun convert the ergosterol of the skin into vitamin D, much needed by bones, hair, and teeth, but there seems to be an intimate relation between the ultraviolet rays and the sympathetic nervous system which is in close connection with the entire glandular system. The thyroid gland is especially influenced by exposure of the skin to ultraviolet rays as evidenced by increased metabolism of the neuro-muscular system, increased oxidation, increased protein metabolism and neutralization of intestinal products. In people with high blood pressure there is usually a definite reduction and nervous individuals become much calmer.

The mental processes are also favorably affected by stimulation of both the thyroid and pituitary glands through the sympathetic. The chromaffin system, which regulates the pigmentation of the skin, hair, and eyes and which has its main seat in the adrenal glands, is also influenced by the ultraviolet rays. As a ready proof we cite the beautiful bronze tan which results from exposure



to these rays. In many cases where the germinal epithelium of the hair follicles is not completely dead, hairs begin to sprout anew, even on shining bald pates; wrinkles disappear, gray hairs are replaced by dark ones, and old faces come to look sometimes as much as fifteen years younger. A feeling of well-being comes to tired and sick persons.

Of course treatments of this kind must be done scientifically and the atrophying glands, which are one of the chief causes of symptoms of old age, must be supplemented with correct doses of minerals, vitamins, and proper foods. Each gland has its own specific requirement in this respect. Proper mental and emotional balance must also be observed. Old age is in most cases but a chronic disease which can be remedied to a marked extent by the above mentioned measures.

One of the greatest inventions in the field of healing in recent decades is the artificial production of ultraviolet rays by means of the mercury vapor quartz lamp. It is in some ways superior to sunlight as it is readily available, easily controlled, and more practicable. Few of us can go to Arizona, Colorado, Mexico, the Riviera, Egypt or 10,000 feet up in the mountains where the sun has the purest and most dazzling brilliance and hence the largest amount of ultraviolet rays, to take a daily or weekly sunbath. A further advantage of the quartz lamp is that the enervating infrared rays are obliterated.

Thus we see that health is in some measure but skin deep and there is no reason why our essentially magnificent temple should be a whited sepulchre. The time is not far when houses will be built on sunny sites and constructed of some light plastic material. The transparent roofs and walls will be easily movable so as to permit each room to be instantly converted into a sun parlor into which the salubrious rays may enter freely. These may even form an inexpensive entree to meals. Less food will

be required since much vital ether will be absorbed and the resulting greater prosperity of the vital organs and tissues will make for maximum oxidation and minimum waste. The problem of ill health will be mastered just as Icarus' ill-fated attempt at flying has been mastered by modern engineers.

In the meantime we must individually go to nature's school and wrest more secrets from her. In the words of Goethe:

"There is no trifling with nature; it is always true, grave, and severe. It is always in the right and the faults and errors fall to our share. It defies incompetency, but reveals its secret to the competent, the truthful, and the pure."  
[End]

#### FOUR GREAT CELESTIALS

(Continued from page 72)

If Neptune comes under adverse aspects, beware of false friends. They may seemingly be working for you and in truth be against you.

In the Twelfth House: A splendid time for research work along any lines that you are interested in. A secret love affair may easily come into your life and one that will be on a very high plane. Contact with the spiritual world is possible with Neptune in the Twelfth, but only if Neptune is well aspected. Under adverse influences, chaotic mental conditions might prevail that may require hospitalization. Neptune requires much but its high favors are well worth the effort necessary to receive its gifts!

[End]

#### NOTE

In the article in The Current Outlook department of the January issue where the Master Jesus was referred to in a quotation, it is to be understood that the Rosicrucian technical explanation applies, viz. that Christ was ensouling the body of Jesus at that time.



## Patients' Letters

California, April 1943.

Dear Friends:

I am so much improved, people marvel. They realize a miracle has been performed before their eyes. . . . My son just left to return to camp — where he is stationed. We had a lovely visit together. He is looking fine and is so happy to see me so much improved.

May the Roses Bloom upon your Cross.

—Mrs. J.I.

Pennsylvania, April 1943.

Dear Fellowship Friends:

Another of my weekly letters, and I am grateful for your helpful letters. I have been feeling fine; there has been no recurrence of symptoms. I take no medicine. My recent good health has been a marvelous manifestation of the Divine Healing Power of the Father. I continue daily prayers for health and for all who call on the Great Physician.

Please continue your prayers for me in your Temple.

Thank you for your prayers and helpful thoughts.

Sincerely,

—Mrs. K.M.J.

California, May 1943.

The Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

Enclosed is my check which please accept as a little "thank you" for kindnesses done for me in the past from time to time.

My nephew for whom I recently asked prayers, is good as new again and doing exceptionally well in his class work. This week he is honor man at head of his class of 160 and we are all very proud. Thank you again for your work for him.

Gratefully yours,

—A.E.M.

Texas, June 1943.

The Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I'm sending my love offering and you may discontinue my name on your list. My health is so good and I am getting out of negativeness and mediumistic qualities that I never knew I had until I have been a student of the Fellowship.

I thoroughly love this work; I used to get so tense when I read or studied my lessons and now that's all gone.

How wonderful it is to be able to enjoy life as I am beginning to do. I wonder if I am truly grateful for all the good things this philosophy has done and is doing for me. I adore those Twenty Lectures and other books of Max Heindel's publications.

—Mrs. W.K.

## Healing Dates

January . . . . . 2—9—16—23—29

February . . . . . 5—13—20—26

March . . . . . 3—11—18—24—31

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

## People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

## My Prayer

By VERONICA CRAIK

*Light, I cry to Thee from Darkness,  
Strength, I cry to Thee from weakness,  
Love, I cry to Thee from Chaos!*

*Oh, hold my hand and help me on my way,*

*Help me to find some meaning in each day.*

*Teach me to do the work of Love  
always.*

*Through all perplexities and warring  
creeds*

*Help me hold fast to true and lovely  
deeds;*

*That so, within myself, the Immortal  
Life,*

*One with its Source, may rise above  
all strife,*

*Strong and serene in something more  
than hope,*

*To love and labour to its utmost scope,  
And claiming kinship with the life  
in all*

*May sense and answer every human  
call.*



# Children's Department



## Fountain of Friendship

By JOHN SCOTT DOUGLAS

**C**LOUDS of dust were stirred up by the great iron-tired wheels of the prairie schooner as the weary oxen struggled up the slight rise. Prudence Downey floundered along in the hot sand, grateful for the brief shade afforded by the corner of the lurching covered wagon.

Her brother Hedley shouted encouragement to the oxen, his voice sounding cracked and flat in the desert stillness. At the top of the rise, he drew over into one of the ruts and cried "Whoa!" Prudy walked forward to see if he was making room for another wagon to pass.

Her alert blue eyes took in the scene ahead at a glance. The high pinnacle of rock stood alone on the parched plain and marked the dividing point of two sets of tracks. One set ran south through white alkali sinks. The other tracks hugged the base of a broken range to the north—blistered red and yellow mountains that shimmered in the heat waves.

Directly below them a pitching wagon climbed the rise on which they had halted. An emaciated woman and a hollow-cheeked girl about Prudy's age trudged beside two lean oxen. Defeat was written in every line of the two approaching strangers—in their drooping shoulders, their downcast faces, their lagging steps.

"Now don't go a-starting a conversation," Hedley said. "We got no time to lose if we're a-going to catch our wagon train."

Prudy glanced at her brother in surprise. The tone, the words were not like

him. Only a year her senior, he seemed to have aged years in the past few weeks. Small wonder, thought Prudy. He was too young for such responsibility. But it wasn't the aging which had worried Prudy. As Hedley's browned face had grown more gaunt, his eyes more haggard, all the kindness had drained out of him, too. Somehow, he had hardened, and that concerned Prudy most of all.

As the wagon came closer, Prudy could hear a grinding and grating sound that sometimes became a screech. She noticed that the rear right wheel of the approaching prairie schooner sometimes refused to turn at all. It dragged through the sand, making it harder for the oxen.

The woman and girl did not raise their heads as they turned the oxen aside to pass. Prudy's heart was pinched by their indifference, because she recognized it as the indifference of utter weariness.

"Pardon me," Prudy said impulsively. "But wouldn't it make it easier if that rear wheel were greased?"

The sunbonnet lifted, and Prudy saw the woman's eyes snap. "Now aren't ye right smart?" she asked sharply.

"I realize you don't have any grease," Prudy said quickly. "But we have a little to spare. I know my brother would be glad to grease your wheel."

The woman stared at Prudy's eager, flushed face, and then two tears slid down her browned cheeks. "Forgive me, child. I'm so plumb tuckered out, I can't reco'nize kindness when it



strikes me. I'd be mighty grateful to your brother if he would."

Prudy was glad the woman did not notice Hedley's dark glance of annoyance. Time was so precious!

The woman walked over to speak to Prudy's mother, who was driving the oxen because she had grown too tired to walk. The girl approached Prudy, raising large, dark eyes.

"You must excuse mother," she said anxiously. "She's not usually like this. But . . . we lost my father." The girl waved indefinitely at mountains which purpled away in the western distance.

"There's so much cholera in the emigrant trains," Prudy said sympathetically. "My father got it, too . . . and nothing we could do . . ."

"I understand," said the girl.

"We lost the wagon train we were with," Prudy explained. "We broke a whippletree, and we had to stop while Hedley made one."

"Planning on taking the south fork at Pinnacle Rock?" asked the girl.

Prudy nodded. "We have only one barrel of water left. We have to get more at Sultry Springs."

The other girl glanced up quickly. "We came that way. Sultry Springs is dry." She added in a hoarse whisper, "Maybe you'd find water on the north fork. I don't know."

Hedley had finished greasing the wheel. Smiling, the woman and girl thanked them.

"You'll find that wagon train only one day ahead of you," said the girl.

The wheel no longer creaked or dragged. Watching its progress, Prudy saw that the woman and girl no longer stared at the ground. They walked erect, their eyes ahead. She felt a little surge of triumph in realizing that she had helped raise their spirits.

When she turned, she saw Hedley staring blankly at a dark splotch beneath their wagon. Suddenly he ran toward the backboard, climbed over it, and when Prudy reached the rear of the wagon, Hedley was shaking a barrel, his face almost boyish in its despair.

"Plug came out of our last keg of water! Not a drop left! And while our oxen are just about all in, you stand gossiping—"

"Those strangers needed our help," said Prudence.

"We got to get to Sultry Springs before nightfall!"

"That woman and girl came by the south fork, Hedley. Sultry Springs is dry."

He dropped the barrel, his eyes panicky. "*Dry?*"

"The girl thought we might find water on the north fork."

"No," he said hoarsely.

"The emigrants' guide does not say anything about water on the north fork. This is what we get because you got to delay us to gossip with every stranger we meet."

Prudy's eyes stung. "Hedley, you're upset. Besides, we'd have taken the south fork if I hadn't talked to that girl."

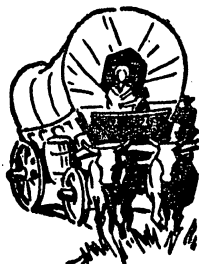
"Maybe that's true," he said hotly, "but you had no excuse to stand jawing for a half hour yesterday with that grizzled old trader."

"But he was hungry for someone to talk to, Hedley. His face lighted up so when I stopped to talk to him. . . . Besides, he had so many interesting things to say about the country ahead."

"Interesting maybe, but time-wasteful."

She watched with stinging eyes as he swung to the ground. Timidly she touched his arm. He turned, frowning.

"Hedley, don't let's . . . get hard. No matter how bad things are. If you can't spare time for a kind word or a





kind act along the trail, then you're not really living."

He stared at her, unmoved. "You got to watch out for yourself. You can't be always shouldering others' troubles."

He strode ahead. He did not speak when he took the north fork at Pinnacle Peak or during the hours when they wended their way along the base of the towering cliffs. Heat was reflected from the painted cliffs as from a furnace. More than once Prudy glanced anxiously at her mother, for her mother's lips were pressed tightly together now. But the girl said nothing. She knew her mother's thirst but there was nothing she could do.

Finally Hedley stopped the oxen. His eyes were wild with fright. Prudy trudged forward, and a chill slid down her back. The tongues of the oxen were lolling from their mouths, and they were shaking.

"Only one day separates us from our wagon train," Hedley croaked hoarsely. "But the oxen ain't going to make it unless they get water."

Prudy's eyes swept the shriveled plain, and then darted along the slopes above. Dry canyons, eroded by the spring cloudbursts of centuries. Sagebrush, cactus, and brown grass—save in one canyon where there was a single tip of a green tree.

"Unharness one of the oxen," Prudy said quickly. "Lash a keg to his back, somehow. I think I know where there's water."

Hedley protested as she led the way up a dry canyon. Two turns, three—with no sign of water. Still Prudy insisted on continuing, though Hedley was having more and more trouble leading the ox over the rough stones. Half an hour later they came to damp sand where water had run not many hours before; beyond that a quarter of a mile was a clear stream.

They drank, and let the animal drink, and then filled their keg with water. The next time Prudy lowered her head to

drink, Hedley pushed her face in. Sputtering, Prudy put her hand in the stream to splash her brother. Suddenly she straightened, her eyes alight.

"Why, Hedley, you're laughing! It's been weeks since you've—"

"Reckon I got a reason for laughing!" Except for the lean brownness of his face, he looked almost boyish again. "Our worst troubles are over! Prudy, how'd you know there was a spring up here? There's no sign of water down below."

Prudy's eyes were wide and bright. "There had to be water up here! Remember that lonely, grizzled old trader I talked to yesterday? He told me a lot of useful things. Among the things he told me was this: If you find shrubbery or trees darker green than the surrounding growth—as it was in this canyon—you know there must be water there."

"Huh!" said Hedley. "And I said you were wasting our time being friendly to folks."

## Pansies

BY H. D. SMITH

*Pansies are not often found alone,  
But gathered in a gay community  
Of whimsical wee faces, every one  
Smiling or frowning as the case may be.  
Yet each has charm and beauty all its  
own,*

*And looking closely, we may always see  
Stamped on in bright distinctive color  
tone*

*The features of a spirit frank and free.  
Pansies that seem to dance and sing  
and play*

*Bring joy to us, more elderly and wise;  
And surely on some Resurrection Day  
Of Nature's floral children they will  
rise*

*Up from their playground in the com-  
mon clay*

*To meet our gaze with understanding  
eyes.*



# Echoes from Mt. Ecclesia

**U**SHERING in the Holy Season at Headquarters was the impressive Winter Solstice service in the Temple Wednesday, December 22, at 10:10 A.M., commemorating that holy time "when the Christ Light is born on earth again, and all the world rejoices." As Probationers and Disciples walked the winding path to the Temple, high above the countryside peaceful and lovely in the warm sunshine and spring-like air, hearts were lifted in gratitude for our countless blessings, and we determined to serve this coming year as never before; to put every aptitude and talent we possess into the service of Christ.

Mr. and Mrs. Edwin Kurth, of Michigan, have been warmly welcomed into our family of workers at Headquarters. Mrs. (Lilian) Kurth, a probationer, besides being gifted with a lovely soprano voice, is a bookkeeper, and went to work immediately in the Accounting Department. Mr. Kurth, a student, is a stationary engineer and electrician. From Seattle have also come two probationers to ease the "help-wanted" situation at Headquarters—Mrs. Adda Wilkes and Mr. George Fenton. Mrs. Wilkes was an office worker here in 1932, and is again helping in the general office. Mr. Fenton, who formerly taught Astrology in the Seattle Center, is kept busy about the grounds as maintenance man.

The Star Pine, a small tree planted in 1913 when it was only about three feet high, has now attained an enormous circumference and a height of approximately 60 feet. It is glorified each year as the Fellowship Christmas Tree, ablaze with red, blue, and green electric lights. Situated between the large out-

door Cross and the East Gate of the Fellowship grounds, the illuminated tree sends its cheering light out for miles across the surrounding valleys.

The offices and Library Building were decorated with artistic arrangements of pine branches and cones, and wreaths of cypress and California holly. The Dining Hall, in which the Christmas Eve Musicale was held, was a glad-some sight, with its gay festoons of holly, the lovely shimmering Christmas tree, and a crackling fire in the grate. At the supper hour a lighted red candle on each table nested in a bed of greenery.

The hushed holiness of the approaching anniversary of the birthday of the Babe of Bethlehem was felt upon entering the Chapel at the Christmas Eve service. Tall blue candles on the organ, a large five-pointed scintillating blue star on the east wall, and a huge basket of brilliant red poinsettias set the tone of the Chapel decorations. At the musicale Mrs. Max Heindel gave some whimsical reminiscences of the first three Christmases at Mt. Ecclesia, and at the Chapel service later spoke on "The Mystic Midnight Sun."

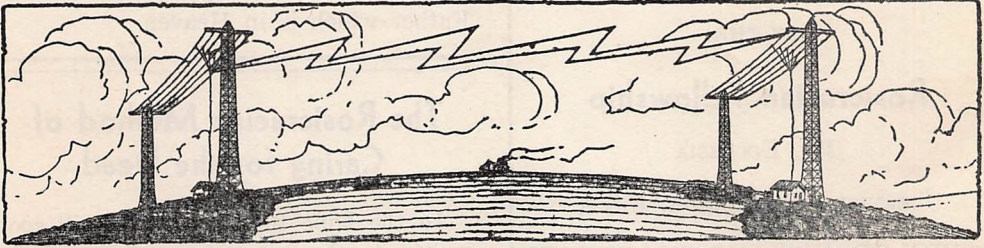
After the Musicale, a band of workers and guests went about the grounds singing Christmas carols, stopping before the Sanitarium, the Rose Cross Lodge, Library Building, etc. There seemed a magical beauty in the music of harmoniously blended voices ringing out in the still night, in the high clear atmosphere of Mt. Ecclesia, and the singers as well as the listeners were touched by the sacredness of the theme.

Mrs. Kittie Cowen spoke in the Chapel on Christmas Day on "Life More Abundant," and the concentration was

(Continued on page 94)



# Rosicrucian News Bureau



• • • • •

Predictions and prophecies of wide divergence have been made for this New Year of 1944, but upon one certainty all agree—we have a war to win and a subsequent peace to win. Bringing about a speedy and victorious ending of the war takes much of our time and energies, but the true occult student will be faced with a task of superlative importance during the period of reconstruction which will follow.

A poet sagely said: “When you’re the anvil, *bear*; when you’re the hammer—*strike!*” And when all humanity has suffered through this bloody war, when it has been beaten down by the results of its materialism and arrogance it will have become a little more inclined to listen to the voice of the Spirit.

This is when the occult student must strike! People will not be passively receptive to revelations of the mysteries—they will be earnestly and hungrily seeking them. Max Heindel says: “But just as surely as the day follows the night, so will every teardrop wear away some of the scale that now blinds the eyes of man to the unseen land of the living dead . . . . The intense sorrow of millions of people, the longing to see again the dear ones who have so suddenly and ruthlessly been torn from us, are a force of incalculable strength and power. . . . Thus it may be said that two great armies comprising millions upon millions are tunneling with frantic energy and intensity of purpose through

the wall that separates the invisible from the visible. Day by day this wall or veil is growing thinner.”

Having consistently trained and educated ourselves for lucrative employment in the commercial world, how much more zestfully should we undertake rigid discipline and training, mentally, morally and spiritually, in order to qualify as workers under the auspices of our Elder Brothers—now, when the world is being brought to its knees in humility.

KINGSTON, JAMAICA, B. W. I.

We are happy to announce that a new Study Group has been formed in Kingston, Jamaica. Dr. Rudolph A. Hall, probationer, is president, and writes that a goodly number of students and probationers were present at their first meeting, and that plans are being laid to contact other students in their vicinity. To the casual observer the formation of such a new group may not seem significant, but to the occult student it is cause for great rejoicing, because he knows another “flame” has been kindled from the “massed coals” of earnest aspirants, and that another channel is being opened through which to “preach the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”



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OF THE

## Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 916.  
*Denver, Colo.*—P.O. Box 3.  
*Detroit, Michigan.*—5093 Audubon.  
*Grass Valley, Calif.*—Off Byrens' Drive.  
*Hedley, B. C., Can.*—P. O. Box 50.  
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*Kansas City, Mo.*—2734 Prospect.  
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*Los Angeles, Calif.*—511 N. Eastern Ave. (Spanish Group)  
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*San Francisco, 22, Calif.*—1763 47th Ave.  
*Seattle, Wash.*—1913 Westlake.  
*Seattle, 4, Wash.*—1213 First Ave.  
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*St. Paul, Minn.*—318 Midland Trust Bldg.  
*Toronto, Ont., Canada.*—36 Lansdowne Telephone, Melrose 4275.  
*Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

We heartily welcome you into our Fellowship, dear friends, and pray that your light may so shine that men, seeing your good works, may glorify the Father which is in Heaven.

## The Rosicrucian Method of Caring for the Dead

In the hope that humanity will soon waken to the vital importance of the proper care of the dead, we present each year in our February magazine a list of morticians equipped to care for the body according to Rosicrucian Fellowship methods. The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days immediately following death.

The reason for this procedure is that at death the Ego or spirit withdraws from the body and hovers over it during this three and one-half day period, reviewing the scenes of its past life which have been impressed upon the permanent seed atom in the heart, the record of which becomes the basis for future conscience. If the body is disturbed, as in embalming, the proper concentration of the spirit is interfered with and as a consequence the spirit suffers loss in its subsequent life. When the life panorama has been fully reviewed the silver cord breaks and the spirit is free of its earthly house. The body should then be cremated, a process more sanitary than the slow process of decay. (Further details may be had upon request.)

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will also be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the proper care and disposal of one's body.

Following is a list of morticians in



the United States who are equipped to use the Rosicrucian Fellowship method in their care of the dead. We shall be grateful if our readers will send us new names of morticians who are thus prepared, to be added to this list.

### Morticians equipped to care for Dead According to Rosicrucian Fellowship Methods

Chicago, Illinois  
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214-216 South Western Ave.  
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Howard Mortuary  
Colfax at High St.  
Detroit, Michigan  
William F. Blake  
78 Peterboro St.  
Schneider van Dewegen Funeral  
Home  
15798 E. Warren  
Erie, Pennsylvania  
Chester A. School  
Indianapolis, Indiana  
Paul C. Dorsey  
3925 York St.  
Flanner and Buchanan  
Laguna Beach, California  
Laguna Beach Funeral Home  
976 Coast Blvd.  
Los Angeles, California  
Reed Bros. Co.  
721 W. Washington  
Milwaukee, Wisconsin  
Heiden & Lange  
3116 No. Third St.  
Slaterry Funeral Home  
1500 So. 73rd St.  
New Orleans, Louisiana  
Tharp-Sontheimer-Tharp  
4117 So. Claiborne Ave.  
New York City  
Stephen Merritt Burial and  
Cremation Co.  
234 8th Ave.  
Oakland, California  
The Truman Co.  
2935 Telegraph Ave.  
Portland, Oregon  
Miller and Tracey  
Washington St. at Ellis  
Holman & Lutz, Inc.  
S. W. Third Ave. & Salmon St.  
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(Holman & Lutz, Inc.)  
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Ingmire, Nagle Co.  
137 Chestnut St.  
Hedges Bros.

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*Obuasi, G. C.*—P. O. Box 43.  
*Sekondi, G. C.*—P. O. Box 224.  
*Takoradi, G. C.*—c/o E. Oben Torkonoo.

### ARGENTINE

*Buenos Aires.*—Calle Carabobo 836.  
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*Mexico City.*—Apdo. No. 1680.

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*Asunción.*—Garibaldi 118.

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*Lisbon.*—Villa Nova de Gaia, Aven. da  
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*Arnhem.*—Mesdaglaan 18.  
*Den Haag.*—Secretariaat: Sadeestraat 12.  
*Rotterdam.*—Claes de Vrieselaan 51.  
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## Fire-Freed

By PRATIBHA

*I wept with warring elements*

*Where her loved form lay bound*

*Like chrysalis imprisoned*

*Beneath the yearning ground.*

. . . . .

*They gave me snow-white ashes,*

*Yielded to flower and tree—*

*The silver cord is severed,*

*Her soul and mine are free.*

### ECHOES FROM MT. ECCLESIA

(Continued from page 90)

on the subject of Peace on Earth. The music was an organ Voluntary and and Postlude played by Miss Inga Billberg, "Joy to the World," sung by the congregation, and a baritone solo, "The Infant Jesus," by Mr. Edward J. Manus.

Office workers helped in preparing the holiday meals, serving behind the counter, and washing dishes afterwards. Thus came to a close the Holy Season of 1943, unusually rich with spiritual events and ending on the mystically high note of the Probationers' New Moon Service in the Temple of Healing on Christmas night, December 25.



## HELP WANTED at Mt. Ecclesia

We should like to receive applications in all departments—if possible from persons not subject to military selection. Mt. Ecclesia is an ideal place to live and work, beautiful surroundings, excellent vegetarian food, congenial fellow workers, opportunity to attend evening classes in our philosophy, astrology, etc.

*Workers at Mt. Ecclesia*, as everywhere else, one by one are entering either the armed service of our country or defense work. Therefore we are issuing this call to members, and to readers of this magazine who would like to have a part in carrying on the altruistic work of which the Rosicrucian Magazine is the standard bearer.

The following is representative of our needs now or in the near future—

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Housekeeper.

Houseman.

Vegetarian cook and helper.

Kitchen worker, dishwasher.

Gardeners.

Office workers, typist, stenographer having fair speed in dictation, book-keeper, accountant.

(Certain provisions of law make it impossible to accept applications from foreign countries.)

Please apply by letter only. Workers and guests eat in the Dining Hall. We have no housekeeping accommodations.

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# Mt. Ecclesia

## Sanitarium

NON SECTARIAN  
NON PROFIT

OCEANSIDE, CALIFORNIA, U.S.A.

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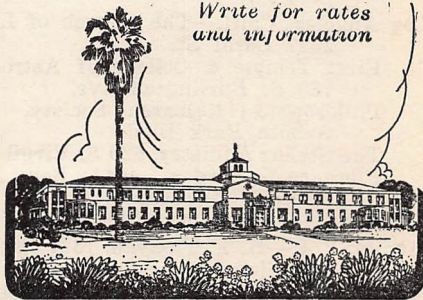
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Mt. Ecclesia Sanitarium is located in a beautiful 50-acre park with scenic views of ocean, mountains and valley from every room. The modern hydrotherapy department is equipped to handle every case where water treatment is indicated. Separate sections for men and women. Osteopathy and electrotherapy. Short-wave diathermy, massage, colonics.

*The Sanitarium does not accept alcoholics, drug addicts, nor mental cases.*

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and information





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